



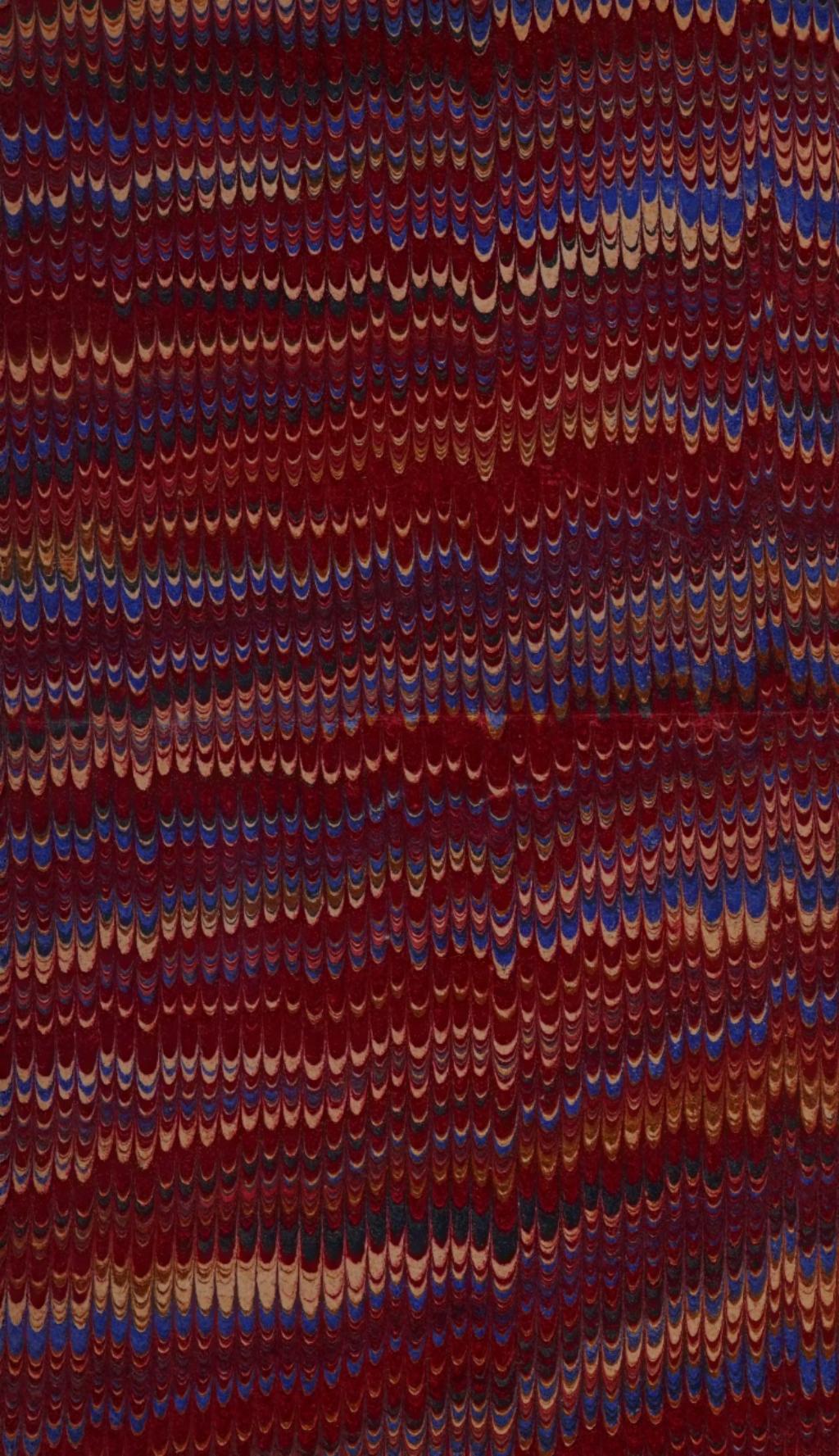
GUACANAGARI PONTIAC BLACK HAWK
MONTEZUMA CAPTAIN PIPE KEOKUK
GUATIMOTZIN LOGAN SACAGAWEA
POWHATAN CORNPLANTER BENITO JUAREZ
POCAHONTAS JOSEPH BRANT MANGUS
SAMOSET RED JACKET COLORADAS
MASSASOIT LITTLE TURTLE LITTLE CROW
KING PHILIP TECUMSEH SITTING BULL
UNCAS OSCEOLA CHIEF JOSEPH
TEDYUSKUNG SEQUOYA GERONIMO
SHABONEE

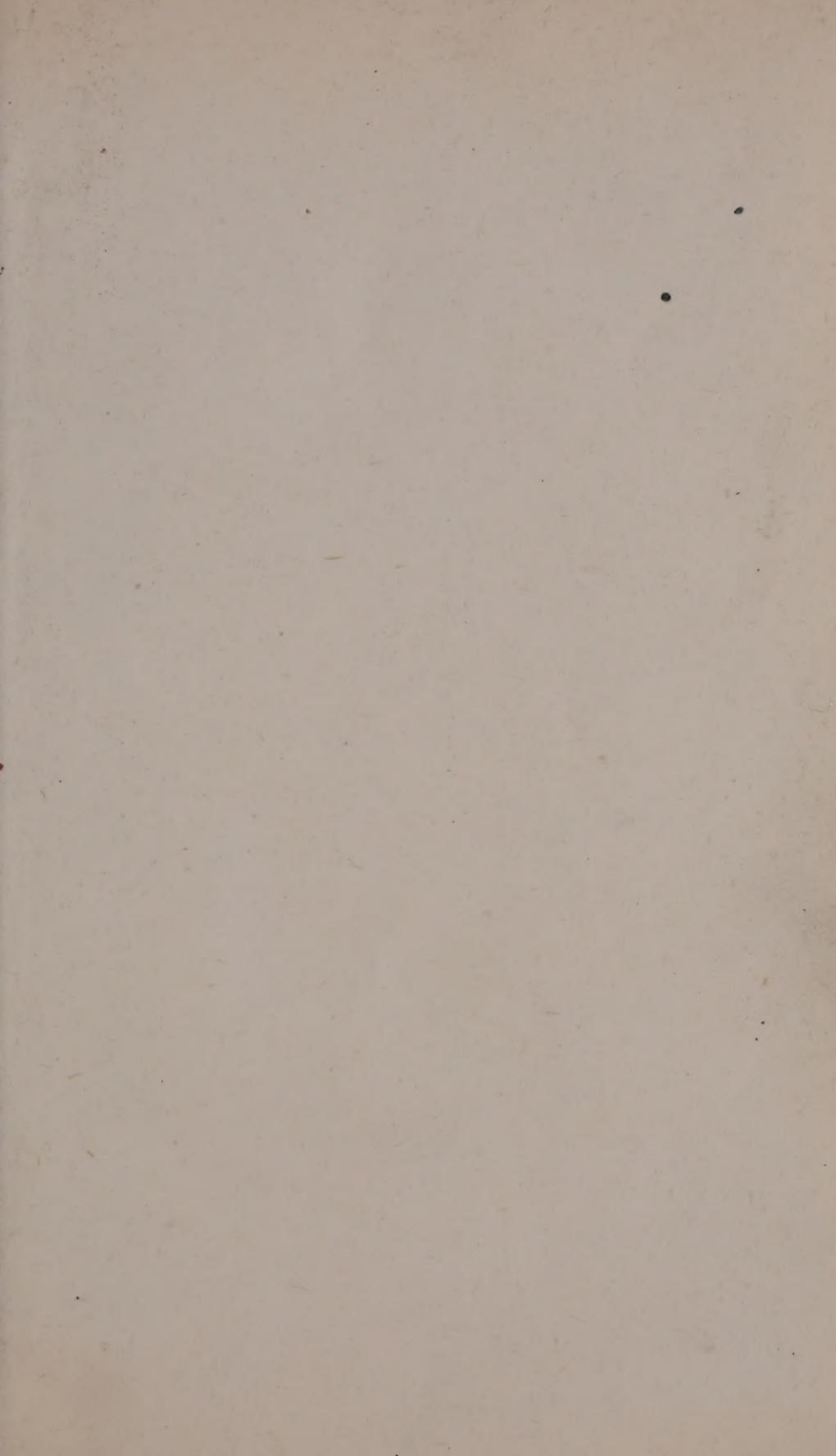


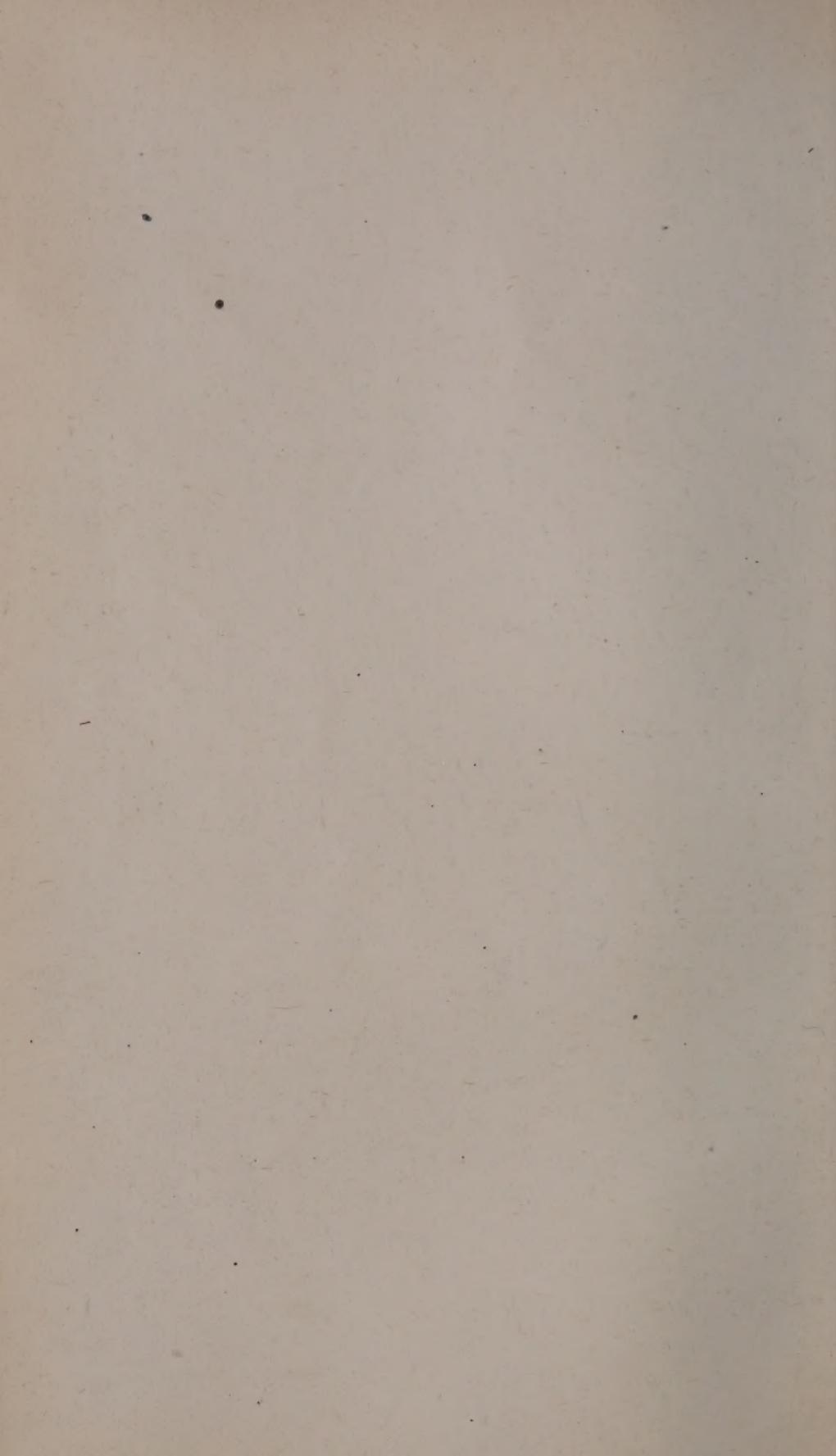
TO PERPETUATE THE HISTORY
AND DEVELOPMENT OF THE
PEOPLE REPRESENTED BY THE
ABOVE CHIEFS AND WISE MEN
THIS COLLECTION HAS BEEN
GATHERED BY THEIR FRIEND

EDWARD EVERETT AYER

AND PRESENTED BY HIM
TO
THE NEWBERRY LIBRARY
1911







July 9

James B. Smith

21

A
Grammar

of the Maskoke or Creek Language.

To which are prefixed

Lessons in spelling, reading and defining.

By

H. F. Buckner

a missionary under the patronage of
the Domestic and Indian Mission Board
of the Southern Baptist Convention; assisted
by his interpreter G. Herrod, Superintendent
of Public Instruction, etc., Mico
Mico Creek Nation.

Marion, Ala.

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Ω = long sound of o
θ = sound of as in boat
υ = short sound of ε
ιι = long sound of i
Ι N T R O D U C T I O N .
r = hue, he-ve [bruh.]

THERE are several considerations, apart from the necessity of correct translations, of sufficient importance, in my esteem, to justify a careful analysis of the Greek language. Every true philanthropist loves man because he *is man*; and though a people may have been "scattered and peeled," "meted out and trodden down," he will not love them the less on account of their misfortunes; and when he finds such, far from the society and blessings of their more fortunate brethren, with brotherly salutations he will inquire, "*whence came you, and whither are you bound?*"

May not an acquaintance with the language of some Indian tribe, and an investigation of the comparative philology of it with others, and of all those with some of the old world, lead to a satisfactory solution of the historic problem, "*who first peopled this vast continent?*"

Whence came they? and to whom are they related? The Indians are fading like the Autumn leaves. All over our western plains they are being encircled by the shadow of death. They are our brethren. I admit that our first great care should be to give them the consolations of Christianity, and grant them a Christian burial when they die; but should we not also take their ambrotypes and place them in our picture-gallery, that their recollection may never fade from our memories? I know of no more correct picture of the Greeks than their language; and, though the following may not be true to the original in every

particular, yet it is better than no picture at all, and is as good as my *instrument* and *chemicals* could take in the time allowed me. Look at it while the original still lives, and you will see the resemblance.

1. *The Greeks are not idolators.*—So far as we can learn, an idol of wood or stone has never disgraced the temples of their religious worship ; but they have ever believed in One Great Spirit, the Maker of all things : hence, in their language we can discover no traces of idolatry, but we find the name *Hesakitvmise* for God, whom they regard as the Author of life.

2. *They are not profane* ; and hence we find no oaths nor words for bitter curses in their language, for they never speak the name *Hesakitvmise* except with that reverence which is due from the creature to the Creator. Neither are they ever known to quarrel and fight with their fists, like low-bred people, for they are far above such mean pursuits ; hence, where such words as are used in quarreling occur in our language, we find blanks in theirs. “*I am a man!*” (“*hōnvnvw tōyiis cha !*”) is all a Creek man says when he finds it necessary to vindicate his bravery : and when he says this, and follows it with the war-whoop, woe betide the one who dares to be his adversary ; for he will then spill his blood sooner than acknowledge that he is not “*a man.*”

3. *The Greeks are brave* ; and that they have been emphatically a warlike people, their history bears ample testimony. Accordingly we find that their language is majestic and warlike in its tone, with barely enough of vowel sounds to dissolve its consonants with ease. There are no traces of effeminacy or affectation discoverable, but whoever understands a Creek in his own language, will conclude that he is saying all he means, and meaning all he says. A thousand sentinels keep the door of their mouths to make them speak the truth without ambiguity. Indeed, the

very construction of their language is such as to forbid ambiguity. An ambiguous sentence can not be translated into their language; it must first be stripped of all words of doubtful import. For example: in the sentence, "*Lovest thou me more than these?*" the question with us is, "*these*" what?—more than these disciples love me? more than you love these disciples? or more than you love these fish? It is often difficult with us to determine what is the antecedent of a pronoun; but the Greeks would never use the pronoun unless the antecedent were visible, and then it would be so *demonstrative* that they could point toward it; in all other cases they would repeat the noun, and omit the relative. The very lack of any article, either definite or indefinite, forces them to employ words of more definite import than *a*, *an*, or *the*; for even our definite article is often a very *indefinite* part of speech.

In keeping with the martial spirit and habits of the Creek people, we find the name of almost every man in the nation capable of bearing arms the very same as the name of some brave or cunning animal: as, *Wolf-fierce*, *Panther-brave*, *Tiger-no-heart*, *Bear-crazy*, etc., etc.; while the entire nation is at the same time divided into *clans*, with the names of ferocious beasts and birds to distinguish them.

4. *The Greeks are remarkably attached to every thing that is (or has been) peculiar to them; and slow to admit changes or innovations upon their established usages or customs.*

Never, until a very few years ago, could civilization, or even Christianity, make any perceivable changes in their laws, customs, or language. Their character and habits seem to have been crystallized, and their language stereotyped. I doubt not, but that their customs half a century ago were their customs many centuries before the discovery of this continent by Columbus. I say this from my knowledge of their character, and from their

reluctance in omitting any thing that their fathers used to love, or to do.

This trait in their character is also exemplified in their language. Though they are a confederacy of several different tribes; though there are still as many as six different languages spoken by these confederate tribes in their territorial midst; though they are, and long have been, surrounded by neighboring tribes of other tongues; and though French, Spaniards, Americans, and persons of other nations, have long been accustomed to trade with them; yet, *but five or six foreign words have ever been adopted by them*, and the pure Maskoke language remains, to a great degree, unchanged. I consider this a very remarkable fact, and one which may greatly facilitate our acquaintance with the analogy between their language, and some language of the old world; seeing they have kept it pure so long and under such unfavorable circumstances. They are now, however, on the eve of a mighty and rapid change. They can hold out no longer. Many and powerful agencies have been employed to change their character and habits. War has done its work. Their national spirit has been subdued, if not broken. Vice, death, avarice, and the influence of a more powerful race, have all combined to make inroads upon their long-established usages. More than all, Christianity has at length caused greater changes for good than the most sanguine could have anticipated a few years ago. Their old customs are giving way. Husbandry and agriculture have supplanted the chase and the war-dance; and prayers and hymns of praise to God have taken the place of revelings and war-whoops.

Their language will soon undergo great and rapid changes, if it is not entirely superseded by the English. Now is the only favorable time to save their language from utter oblivion, and this is the only *way*. We owe it to them, to ourselves, to the scientific

world, to catch the shadow of their language before it is clean gone forever. We are not able now to imagine the important results that may be realized.

5. The Greeks, in common with all nations not under Christian influence, have been accustomed *to oppress their females*; and I think I discover unmistakable evidences of this, even in their language. I allude to the old custom of having one dialect for the men, and another for the women; traces of which will be found in my remarks on the 2d declension of Creek nouns. If this had been peculiar to the Greeks alone, I would have concluded that they, like the founders of Rome, had obtained their wives from another nation; but I have learned that it is not peculiar to the Greeks, but is common with many other tribes; such as the Natchez, Osages, Quappas, Dekotas, etc.; and hence I infer that the common fact must be traced to a common cause—the oppression of the females. Among wild Indians, the women have to perform most of the drudgery, and are not regarded as on a social equality with the men. According to their old customs the women were not allowed to appear in public, but had to live very secluded; and once a moon they were forced to pitch their tents at a distance from the men, and were not allowed to come near them for a week. A warrior or a hunter, in order to be successful, had to keep away from the company of the women a given time. A doctor could not be successful in practice, neither could a patient hope to recover, unless each alike kept aloof from the company of women.

A woman was not allowed to bathe above a man, nor to pass him in traveling in such a way as that the wind might blow from her to him. If a husband died, his surviving relatives placed the wife in “her widowhood,” by plunging her in the water, and requiring her to live secluded a certain number of years. If she had not been a good wife, in their opinion, they required her to

live secluded from the society of men for four years. She must not talk to any body but women and children, unless by the special grace of her husband's relatives. She was not allowed to shake hands with a man, appear in any public assembly, or dress in any way that would appear becoming; and she had to wear her hair disheveled, and was not allowed even to comb it, but had to send for her husband's relatives to perform that kind office in case of absolute necessity. All their laws concerning crime between the sexes discriminated in favor of the men. These restrictions, and others too numerous to mention, led, in my opinion, to the formation of a dialect peculiar to the women; so that it was regarded indelicate and unwomanly for a female to speak to men in the language of men. Christianity, however, has in a great measure elevated the Creek women to their proper sphere; so that there are now only faint traces left of any of these customs which I have mentioned; and there are now, also, but few traces of their peculiar dialect, and it is no longer considered a reproach for a woman to speak the same kind of language that is used by the men. There are a few words, however, that are still peculiar to the women; some of which I have pointed out in the following pages.

One thing which entitles the Creek language to our respect and consideration, is the fact that they were once the most numerous, and are yet among the most respectable, of all our southern tribes. Physically, morally, and intellectually, they are not behind any Indians on this continent; and it is an undisputed fact, that they have been more successful in resisting our military forces than any other nation of the same population. The Seminoles,* who are

* The word Seminole in Creek signifies *wild*, and was given to the Florida Creeks because they left the main tribe. *Maskoke* is their own name for themselves.

really the same people, and speak the same language, are entitled to as much respect for their bravery and for their patriotism as any nation renowned in history or in song ; and magnanimity and philanthropy, as well as the interests of history and science, require that we should endeavor to analyze their language, and translate as much of God's Word as we can, so that they may be able to read, in their own language, the wonderful works of God.

MANNER OF COMPILING THIS WORK.

It was far from my intention, at first, to make a Grammar of the Greek language. Impelled from a conviction of duty, I began a translation of a portion of the Gospel ; but I soon found that, as there was no Grammar, no Definer, no sort of standard except the *usus loquendi*, it was absolutely essential to the accuracy and uniformity of my translations, that I should learn its laws, and study closely its idiom. Accordingly, I applied myself to the task, and to aid my memory I made notes ; and, as I progressed in my translations, I continued to write down such observations as were suggested to my mind by the peculiarities of the language. These I showed to such intelligent half-breeds as were educated, and they were so well pleased with my manuscript, that they urged me to have it published. This will account for that want of proper method which may be detected in parts of the work. Had I set out with the view of preparing a manuscript Grammar for publication, I would have had an arrangement somewhat different. This will be seen particularly in the conjugation of the verbs. In my manuscript I had them in the form of a Compendium, with the 1st and 2d singulars, and the 1st and 2d plurals, and the dual (where there was one) all in parallel columns, so that I could see all the inflections of the same verb at one view, like looking on a pendent map. I did not have time to

transcribe the whole, and hence the present form of the verbs. I do not think, however, that this will in any way impede the progress of any one who may wish to study the conjugation of the Creek verbs. That portion of this work which relates to orthography and definitions was composed at intervals far apart, and during moments that I could not well be employed in missionary labors. Some was written on scraps of paper and the fly-leaves of books while riding or walking to and from my appointments. It was impossible for me, at such times, to be very precise as to method. I think, however, that so far as I have gone, I have been *accurate*, and that my observations on the various parts of speech are *reliable*. Whatever critics may say (and I court friendly criticisms), I have this to console me—*more competent critics can not be found than those honest and intelligent Indians, whose names may be found to a certificate at the first of this volume, highly approving and recommending it.*

I have already been amused at the suggestions of some who know no more of Creek than a mule knows of Algebra! The Greeks were always too brave and independent to work in the traces of other men, and their language is like those who speak it. If the Creek verb is varied sometimes to suit the objective as well as the nominative case, it is useless to try to make it conform to the variations of the English verb; and if the Creek has nine vowel sounds, while the Dakota has not; and if the former has some consonant sounds that are wanting in the latter, it would be folly to think of spelling all the Creek words with the Dakota alphabet.

In conclusion: if the perusal of this work should afford as much pleasure to the reader, as the study of the Creek language has to the author, he will thank me for my pains; and that is all the reward I covet, aside from the hope and satisfaction of doing good.

I commenced this work upon the same principle that I would sink a shaft into an artificial mound of antiquity—not for the love of labor *per se*, nor for the prospect of finding concealed treasures—but because I am fond of antiquarian curiosities, and because I hoped thereby to add my mite to the promotion of human happiness, as well as to the advancement of science. I have gone as far into the mound as I could in the time allowed me, and have marked and exhibited whatever I have found that was either useful or curious. I offer to the religious and scientific world the result of my researches. Gentlemen, you can place these *specimens* in your several cabinets. I have given them plain English names, and have classified them to suit myself. If you wish them to be classified differently, or if you wish to give them *technical* names that none can understand but yourselves, be assured that you will not by that offend

Your obedient servant,

H. F. BUCKNER.

NEW YORK, June 25, 1860.



MASKOKE ALPHABET.

1. A a aha, yaha, alakiis, ayω.
2. E eeme, cheme, efv.
3. II ii iiyetv, iyiis, məomiis.
4. I irω, irki, ichki.
5. ω ω ωfv, ωpv, ωwalv, ωsalkwv.
6. Θ θ hekte. nekke, tettωlwse.
7. O o okhvssi, sokchowkv, rokkω.
8. U u chula, sumkepis, suletawv.
9. V vni, vnhissi, vñωponvkv.
10. Ch ch cheme, Chehωfv, Chesvs.
11. F fω, fω-lani, finnv.
12. H h hvssi, hvrpi, hωfωne.
13. R r re, rekachkv, ryrω, rvfω.
14. K k ke, ke-hvssi, kapv, kafi.
15. L l letkiis, ləmhe, lvste.
16. M m mekωsvpkv, məmωf, Məsis.
17. N n nerkv, nitta, nvpv, netti.
18. P p pωme, pirrω, perki.
19. S s svmpv, svtv-rωkkω.
20. T t tωmes, tωpv.
21. W w wωtkω-isti.
22. Y y yaha.

DIPHTHONGS.

23. Ae ae Aeha!
24. ωe ωe ωéwv, ωekliwv.
25. IIe iie iielah!
26. Ow ow ahowki.
27. Θe ee hωpəewv, hωpəetaki.

THE

WHITE MAN'S CREEK ALPHABET.

CAP. SMALL. SOUND.

A	a	äh	always has the open sound, as in pä, mä, fäther.
E	e	ēē	always has the long sound, as in me, she, he.
II	ii	ī	always has the long sound, as in pine, mine, fine.
I	i	ī	always has the short sound, as in it, bit, hit.
Ω	ω	ō	always has the long sound, as in no, go, so.
Ө	ө	ööh	always has the sound of <i>oo</i> in took, hook, or <i>oo</i> in foot.
O	o	öh	always has the short sound of <i>o</i> in not, spot, shot.
U	u	yū	always has the sound of <i>u</i> in rule, or <i>oo</i> in fool, tool.
V	v	ü	always has the short sound of <i>u</i> in smut, shut, hut.
Ch	ch	chēē	always has the sound of <i>ch</i> in cheese, chimney.
F	f	fēē	always has the sound of <i>f</i> in English, as female.
H	h	hēē	always has the sound of <i>h</i> in English, as he, hero.

R	r	hlēē	has the sound of <i>l</i> aspirated, as in <i>hlaf</i> , Sax. a loaf.
K	k	kēē	as in English, like <i>k</i> in keep. It is univocal.
L	l	lēē	as in English, like <i>l</i> in leap. It is univocal.
M	m	mēē	as in English, like <i>m</i> in me. It is univocal.
N	n	nēē	as in English, when written ñ it is like <i>ng</i> in among.
P	p	pēē	as in English, like <i>p</i> in Peter.
S	s	sēē	as in English (hissing dental), as <i>s</i> in see and sea.
T	t	tēē	as in English, like <i>t</i> in tea-pot.
W	w	wēē	as in English, like <i>w</i> in weevil, weep.
Y	y	yēē	as in English, like <i>y</i> in ye, yeoman.

NOTE.—By observing this alphabet closely you may learn to read Creek in a few hours, though you may not understand what you read, yet an Indian can. For particulars please refer to the Creek Grammar.

MUSKOKE SIMAHAYVTE.

I.

fa	fe	fi	fi	fω	fe	fo	fu	fv
ha	he	hi	hi	hω	he	ho	hu	hv
ra	re	ri	ri	rω	re	ro	ru	rv
ka	ke	ki	ki	kω	ke	ko	ku	kv
la	le	li	li	lω	le	lo	lu	lv
ma	me	mii	mi	mω	mε	mo	mu	mv
na	ne	nii	ni	nω	ne	no	nu	nv
pa	pe	pii	pi	pω	pe	po	pü	pv
sa	se	sii	si	sω	se	so	su	sv
ta	te	tii	ti	tω	te	to	tu	tv
wa	we	wii	wi	wω	wε	wo	wu	wv
fah	feh	fih	fih	fωh	feh	foh	fuh	fvh
hah	heh	hih	hih	hωh	heh	hoh	huh	hvh
rah	reh	riih	rih	rωh	reh	&c.		
kah	keh	kiih	kih	kωh	&c.			

lah leh liih &c.

mah	meh	miih	&c.
nah	neh	niih	&c.
pah	peh	piih	&c.
sah	seh	siih	&c.
tah	teh	tiih	&c.
wah	weh	wiih	&c.

II.

rak	rek	riik	rωk	rek	rok	rvk	
fan	fen	fin	fin	fωn	fen	fon	fvn
lam	lem	liim	lim	lωm	lem	lom	lvm
was	wes	wiis	wis	wωs	wes	wos	wvs
chas	ches	chiis	chis	chωs	ches	chos	chvs
chach	chech	chiich	chich	chωch	chech	choch	chvch
chats	chets	chiits	chits	chωts	chets	chots	chvts

A a has the open or Italian sound of *a*, as in father.

Ache, corn.	Araheche, meaning, or referring to.
Aha, sweet potatoe.	Apvlw ^o set, a part.
Ahakwa, wild goose, or brant.	Achat ^o taten, he that sent me.
Ahahwa, a walnut.	Achah ^o nit, pour into.
Ahakv, law.	Apiswv, meat.
Ach ^o fv, in me	Ach ^o pv, a nail.
Atekat, all round, in the bounds.	Anakvn, near by.
Achulvke, old people.	Atet ^o t, coming.
Afastv, one who attends to.	A ^o ssen, out of.
Arahkvn, on account of.	Apak ^o sin, immediately.
Apake, with.	Achinv, cedar.
Ayepvtes, he went.	Achvnrapis, is opposing me.
Ap ^o kat, where they live.	Ayayati, where I am go- ing.
Arin, is about.	Ache ^o w ^o sek ^o n, very soon.
Aliikvtes, got up.	Apvlwvt, apart.
Achake, valuable.	Achi ^o lfvnket, is greater.
Atarkv, weight.	Aeha ! alas !
Akasymkv, belief.	Atvphv, dogwood.
Alakis, he is come.	Arvnwv, small hawk.

E e has the long sound of *e*, as in he, or ee in glee.

Efv, a dog.	Elvtche, its limb or branch
E ^o ki, his hand.	Etiin, some other place.
Eme, him or it.	Em ^o ñkin, continuing.
Eheti, his home.	Etap ^o m ^o sin, the same.
Efeki, his heart.	Ehii ^o wv, his wife.
E ^o ki elew, his hands and feet.	Etawvt, himself.
Ekvnv, the earth.	Elepytes, he died.
Emete, its fruit.	Ehetitakin, their home.
Ech ^o fv, in you.	Ekv, his head.
	Em ^o hyupv, after.

Etinrawvn, between.	Emétawv, himself.
Eemehichkoechvtes, showed himself.	Emahakv, his law. Emeωfvn, in him.

II ii has the long sound of <i>i</i> , as in slice, spice, mice.	
IIhepa, a locust.	Chekiichakiis, I say to you (plural).
IIyetyv,* to go.	Hełchiis, I saw.
IIyiis, I am going.	Vpiikin, inside.
IIyepiis, I am going.	Ehiiwv, his wife.
Mωmiis, but.	Liikares, I will be there.
Istōmiis, any.	Alakiis, I have come.
Liikvs, sit down.	Hiiywome, in this way.
Wiikvs, quit.	Mii'tvlōfv miin, there in that country.
Yvhiikvs, sing.	Miin apωkes, they are there.
Istōfiis, at any time.	Liikii emωñkvres, I shall be there always.
Qniiyvs, tell it.	
Yiichvtes, they came.	
Hiiyayvke, light.	
Chekiichiis, I say to you (sing).	

I i has the shortest sound of <i>i</i> , as in bit, hit, pit, little.	
Irω, a squirrel.	Isti chati, red person.
Ichω, a deer.	It chv, a gun.
Ichhaswv, a beaver.	Istii mvt, who.
Isti papv, a lion (people eater).	Imistvlki, his people.
Ichki, his or her mother.	Inhichkv, his appearance.
Irki, his or her father.	Illin, his foot.
Ippechi, his son.	Issit, he took.
Istechi, baby or child.	Inhisse, his friend.
Isti hvtki, white person.	Inhesakityv, his life.
Isti lvsti, black person.	Ittitayes, it is sufficient.

* I have made a diligent inquiry, and *iiepa* is the only Creek noun that begins with *i* long, unless *iiyelv* is a noun.

Itω, wood.	Ittikiichakvtes, they said
Immittvlōfv, his town or country.	to each other. Iskirkv, to know by.

Ω ω has the long sound of *o*, as in *go*; or *ow* in *show*.

Ωsvnv, an otter.	Ωmikv, because.
Ωekatchv, leopard.	Ωkhayit, to go to.
Ωkchωtkω, a musk-rat.	Ωsiyyit, went out.
Ωpv, an owl.	Ωkmichkvs, do not that.
Ωfvn, in.	Ωmvtes, he did that.
Ωnvpv, on top.	Ωches, we have.
Ωlliiketv, a seat.	Ωchiit, from Ωchiis, I have.
Ωsvnnv, a beaver.	Ωmvres, he will have.
Ωsahwa, a crow.	Ωmati, if.
Ωhfiskitv, to sprinkle on.	Ωmin, have.
Ωhkvlvkv, to pour on.	Ωkyvnwv, blue cat-fish.
Ωmvlvkv, all.	
Ωmvs, have or possess it (imperative).	

Θ θ has the sound of *oo* in *book*, *took*, *look*; and sometimes a little obtuse, as *oo* in *foot*, *tet-twlōse*, *chicken*, *ete*, *an island*.

Θche, a hickory-nut.	Hechke, pounded.
Θchivppi, hickory-tree.	Cheffi, a rabbit
Θchi chvkω, a pecan.	Neksωkchv, a pelican.
Θktaha, sand.	Sekhvhatkv, opossum.
Θktahvtchi, sand creek.	Feschatv, a redbird.
Θkkitv, time.	Fesahayv, a mocking-bird.
Θske, rain.	Svkchω, a craw-fish.
Θske intachv, a rainbow.	Heerekω, an oyster (can't stand).
Hekte, a woman.	Felahpv, a mussel.
Fechω, a duck.	Cheffi terwv, the red-haw (rabbit eyes).
Sekhv, a hog.	
Feswv, a bird.	
Tet-twlōse, a chicken.	
Hekpi, the breast.	

O o has the short sound of *o*, as in *sock, cock, clock, etc.*

Okchillylaskv, birch	Okhvtvpechvtes, they went down.
Okhatkv, sycamore.	Okhvssi, a pond.
Olwanv, willow.	Okpiikakω, if I put not in.
Okfvski, a Creek town.	Okhet hωketates, the (doors) were shut.
Oktaskvtes, he jumped in.	Okchowlikω, shitepoke.
Oksumkitv, to dive.	Wokkωrokkω, summer-crane.
Okchawatskatit,	Rokket, large.
Okchowwe, to take out.	Rokkωpiihkv, mule.
Okwiikakvtes, they cast him or it in.	Sokchowkv, water-dipper.
Okwiikatskati, if you cast it in.	

U u, as oo in *spool* ; ou in *Louisville* ; or ew in *clew*.*

Chula, a fox.	Oksumkitv, baptism.
Chuli, a pine-tree.	Chusvlki, the Jews.
Watula, a crane.	Sulke or Selke, many.
Suli, a buzzard.	Svnvchumv, or svnvch- emv.
Fechωsuli, Muscovy-duck (buzzarad duck).	Achule, old (applied to man or animals).
Sulitawv, a soldier.	
Sumkepis, it is lost.	

V v, has the shortest sound of *u*, as in *mutter, shutter, etc.*

Vpvtvnv, bull-frog.	Vni, I.
Vkvto laswn, a small frog.	Vnhissi, my friend.

* This vowel never begins a word, but is found in several, as the following examples will show. It differs in sound from Θ, because it is longer ; though it is frequently difficult to detect the difference by the ear ; and there are a few words differently pronounced by different Creeks, in which Θ would be required by some, and u by others.

Y.

Y^ometchke, dark.
Y^op^o, nose.

| Y^op^o Iowaki, an ele-
phant.
| Y^oksv, the end.

SPELLING AND DEFINING.

MVSK ^o KE.	ENGLISH.	MVSK ^o KE.	ENGLISH.
rvr ^o	a fish	hvlwe	high
rvf ^o	winter	hvk ^v	a spoon
rokke	big	hekte	a female
lichi	a boil	hekpi	the breast
lvnhi	an eagle	hochke	pounded
lane	yellow	hvrpi	hide, skin, bark
lvste	black	hiiy ^o	fruitful
lemhe	lying down	hetke	feathered
lvtk ^e	falling of leaves	herke	boiled
lvtkpe	wet	hennv	a dress
lökche	ripe	henne	heavy
hoere	standing	hente	sprouting
henwe	tracking	hiiye	hot
lvfke	a gash	hichi	tobacco
liike	sitting down	fippe	a gourd
litketv	to run	finnv	a foot log
limke	picked bare	fech ^o	a duck
leppe	glimmer	fikchi	entrails
lpv ^v	a snail	nihe	the fat
lepi	the liver	niha	the oil
lvksv	a hoof	nitta	day
lvkchv	an acorn	neti	a tooth
herr ⁱ	war	nikre	a burn
heti	home	chissi	a rat
hvtti	yet	kvchke	broken
heyv	this	sech ^o	dew
hvtchk ^o	the ear	svtv	a persimmon
hvtki	white	sesse	out of
hymkin	one	m ^o omes	it might be so.

MVSKWKE.	ENGLISH.	MVSKWKE.	ENGLISH.
mə̄mis	it is so	chalə̄	a trout
mahe	tall	nirre	night
chvpke	long or tall	ə̄pv	an owl
mechv	now	kə̄tvkse	bent
mə̄rke	boiled	tvphe	wide
mə̄rkis	is boiling	hvlwe	high
pvrkə̄	grapes	kapa	a gown
pə̄rwv	seed to plant	tə̄rv	the eyes
nerkv	any seed	yaha	a wolf
pinwv	a turkey	chula	a fox
petchki	our mother	irrə̄	a squirrel
perki	our father	wə̄tkə̄	a coon
pifrw	a boat	kə̄nə̄	a skunk
tvkə̄	ground mole	kekky	big white swan
tafv	feathers	kakki	a raven
tara	a weaver	rə̄nə̄	horse-fly
sə̄fke	deep	chanv	house-fly
chañke	shallow	fə̄	honey-bee
eskə̄	ground hog	fə̄ lani	yellow-jacket
chittə̄	a snake	fə̄chati	wasp
wesə̄	sassafras	kvfkə̄	a flea
werre	hanging loose	iiepa	locusts
kvchə̄	a brier	suwe suwe	jar-fly
kenhe	crooked	natara	dirt-dobber
miske	summer	tvkə̄chá	ants
kvlfə̄	mud cat	tvpvsvnv	musketo hawk

ΑΗΘΩΝΚΥΤΚΥ.*

I	1	Hvmkin	one
II	2	Hekkωlin	two
III	3	Tetchenin	three
IV	4	Ωstin	four
V	5	Chahkepin	five
VI	6	Epakin	six
VII	7	Kellvpakin	seven
VIII	8	Chenvppakin	eight
IX	9	Ωstvpakin	nine
X	10	Palin	ten
XI	11	Palin hvmkentvlakin	eleven
XII	12	Palin hekkellωlkakin	twelve
XIII	13	Palin tetchenωhkakin	thirteen
XIV	14	Palin ωstωlkakin	fourteen
XV	15	Palin chalkepωlkakin	fifteen
XVI	16	Palin epωlkakin	sixteen
XVII	17	Palin kellvpωlkakin	seventeen
XVIII	18	Palin chenvppωlkakin	eighteen
XIX	19	Palin ωstvpωlkakin	nineteen
XX	20	Pali hekkωlin	twenty
XXX	30	Pali tetchenin	thirty
XL	40	Pali Ωstin	forty
L	50	Pali chalikepin	fifty
LX	60	Pali epakin	sixty
LXX	70	Pali kellvpakin	seventy
LXXX	80	Pali chenvppakin	eighty
XC	90	Pali ωstvpakin	ninety
C	100	Chekpi hvmkin	one hundred
CC	200	Chekpi hekkωlin	two hundred
CCC	300	Chekpi tetchenin	three hundred

* I have carefully spelled all these numbers in Greek; and will, in all future translations, conform to the orthography of this page. From the extreme difficulty of catching true sounds by the ear, I have, in some instances, varied somewhat from the above.

CCCC	400	Chékpi ḡostin	four hundred
D	500	Chékpi chahképin	five hundred
DC	600	Chékpi epakin	six hundred
DCC	700	Chékpi kəllvpakin	seven hundred
DCCC	800	Chékpi chenvpakin	eight hundred
DCCCC	900	Chékpi ḡostvpakin	nine hundred
M	1,000	Chékpi rokkəhvəmkən	one thousand
—V	5,000	Chékpi rokkə chah- kepin	five thousand
—X	10,000	Chékpi rokkə palin	ten thousand
—C	100,000	Chékpi rokkə chékpi- hvəmkən	one hundred thousand

ORDINALS.

Creek Adjectives of the Ordinal kind are formed from their numerals in the same way that the Superlative degree is formed from the Comparative, by prefixing *ris*, or *risa*; except their word for *first*, which is altogether different from the numeral.

EXAMPLES.

Hvtichiskv	first
risa həkəwle	second
risa tətchene	third
risa ḡoste	fourth
risa chołkepe	fifth
ris epake	sixth
ris kələpake	seventh
ris chenvpake	eighth
ris ḡostvpake	ninth
ris pale	tenth

After the *tenth*, the sign *ris* is removed, and prefixed to the numerals one, two, etc.

As pale rishvəmkəntulakat eleventh
pale rishəkkələhəkakat twelfth, etc.

In counting, after the Greeks get to ten, they name whatever numeral, as one, two, three, etc., that they wish added, and *ω̄lī kakin* which means sitting on ; as *palin*, ten ; *palin-hekkellω̄hkakin*, twelve ; or *ten, with two sitting on it*. The *ω̄lī* means upon, and *kakin* is the dual number of the verb to sit. When they come to *twenty* in counting, they call it two tens, and *thirty*, three tens, etc., to which they add the proper numerals for intermediate numbers.

NAMES OF THE DIFFERENT MONTHS.

Heyvt hvssi h̄ochifhōkv̄t ω̄mis, m̄omit nitta ahenkvtkv̄ hiiyōmen kirket ω̄mis.

Ahenkvtkv̄ satkv̄ nitta inselke iskirkvt̄ ω̄mis.

Inhemv hvssi Rvffōrokket h̄ochifkv̄tis ; m̄omit ω̄krolope m̄ochvsse ω̄khayat hvssit ω̄mis.

Rvfōchi nitta-chakō-rokkō inhvssit ω̄mis ; m̄omit ma hvssi nitta pali-hōkōle-chohkipω̄l-kakōfv̄n Pōhesayechv-Chesus—yvmv ekv̄nv ω̄khichkv̄t̄t̄ ω̄miis-tv̄ntis ; m̄ñkv̄ nitta arakōechhv̄kv̄re ittetayet ω̄mis.

CREEK NAME.		LITERAL.	FREE.
1. Rvfō-rokkō	nitta	31 <i>Big winter,</i>	Jan.
2. Hōtville-hvssi	"	28 <i>Wind month,</i>	Feb.
3. Tasáchechi	"	31 <i>Little spring,</i>	M'ch
4. Tasáchi-rokkō	"	30 <i>Big spring,</i>	Ap'l
5. Ke-hvssi	"	31 <i>Mulberry month,</i>	May
6. Kvhō-hvssi	"	30 <i>Blackberry month,</i>	June
7. Hvyechi	"	31 <i>Little harvest,</i>	July
8. Hvyē-rokkō	"	31 <i>Big harvest,</i>	Aug.
9. Θtōwōskēchi	"	30 <i>Little chestnut</i> gathering,	Sept.
10. Θtōwōskē-rokkō	"	31 <i>Big gathering of</i> <i>chestnuts,</i>	Oct.
11. Ehōle or Ehele	"	30 <i>Frost month,</i>	Nov.
12. Rvfōchi	"	31 <i>Little winter,</i>	Dec.

Rvfəchi, Rvffω-rokkω məmit Hətvlle hyssi istət-
chenat Rvffω hvssit əmakis.

Tasáchéchi, Tasáche rokkω məmit Kehvssi istət-
chenat, Tasáche hvssit əmakis.

Kvchω-hvssi, Hvyəchi, məmit Hyyə-rokkω istət-
chenat Miske hvssit əmakis.

Ətəwəskəchi, Ətəwəskv rokkω, məmit Ehele
istətchenat Rvfω hake hvssit əmakis.

ƏKKITV ISKIRKV.

Ərəlepe hvmkat nitta chəkpi tətchenin pale
epakin chohkepəhkaket əmis. Ərəlepe hvmkat
nitta 'chakechi əre palechohkepin həkkelləh kaket
əmis. Ərəlepe hvmkat hvssi palin həkkelləh kaket
əmis.

Inhəmv hvssi nitta palitətchenin hvmkən tvlaket
əmis. (Nitta 31.)

Hvssi risvhəkkəlat nitta pale-hokkəlin chenvp-
əhkakin əchet əmis; məmiis, ərələpe risəstəfən
nitta hvmkit əkhətvlaket əmis: məñkv ərələpe ris-
əstəf nitta pali həkkəlin əstvəpəhkake əriichvntət
məmet əmis. (28.)

Hvssi risvtətchenat nitta palitətchenin hvmkəntvl-
aket əmis. (31.)

Hvssi risvəsta nitta palitətchenin əchet əmis. (30.)

Hvssi rischohkepat nitta palitətchenin hvmkəntvl-
əkin əchet əmis. (31.)

Hvssi risəpakat nitta palitətchenin əchet əmis.
(30.)

Hvssi riskəlpakat nitta palitətchenin hvmkən
tvlake əchet əmis. (31.)

Hvssi ischenvpakat nitta palitətchenin hvmkən-
tvlake əchet əmis. (31.)

Hvssi risəstvəpakat nitta palitətchenin əche tomis.
(30.)

Hvssi rispalat nitta palitotchenin hvmkentvlaket ωmis. (31.)

Hvssi pale rishvmkentvlakat nitta palitotchenin ωchet ωmis. (30.)

Hvssi pale rishokkelōkakat nitta pali tetchenin hvmkentvlakin ωchet ωmis. (31.)

DERIVATION.

MVSKOKÉ.	LITERAL.	FREE.
chvtō.	<i>a stone,</i>	
kōnawv,	<i>beads,</i>	
chvtōkōnawv,	<i>stone beads,</i> money.	
chvtōknaplanī,	<i>stone beads, yellow, gold.</i>	
chvtōkōnaphvtki,	<i>stone beads, white, silver.</i>	
chvtōkōnap hōti,	<i>stone beads' home, treasury, iron</i>	
chutōkōnap-in		<i>safe, etc.</i>
sōkchv,	<i>stone beads its bag, money bag, purse,</i>	
chvtōkōnawv-		<i>etc.</i>
hvmkin,	<i>stone beads one, one dollar.</i>	
ekvnv,	<i>ground. (prim.)</i>	
ekvnyōksvlki,	<i>world end people, "all ye ends of</i>	
		<i>the earth."</i>
kōnsatkv tōchenin	<i>ground mark on</i>	
	<i>three,</i>	75 cts.
kōnsatkv hōkō-		
kolin,	<i>ground mark on</i>	
	<i>two,</i>	50 cts.
kōnsatkv hvmkin,	<i>ground mark on</i>	
	<i>one,</i>	25 cts.
nvrkvpechi,	<i>half little,</i>	10 or $12\frac{1}{2}$ cts.
kolloksechi,	<i>a small piece off,</i>	5 or $6\frac{1}{4}$ cts.
chvñki,	<i>(a prim. word.)</i>	my hand.
stiñki ehēti.	<i>hand its home,</i>	gloves.
stiñkv tekv,	<i>(made) for hands</i>	
	<i>all,</i>	gloves.
stiñkv piikv,	<i>hands' pen,</i>	gloves.

MVSKOKE.	LITERAL.	FREE.
stinki sahepakkv,	<i>hands to push with,</i>	thimble.
hwatvle,	<i>wind,</i>	wind.
hwatvl kvlke,	<i>wind people,</i>	wind clan.
ahhwtalit,	<i>blowing against,</i>	blowing against.
hwatvlehvssse,	<i>wind moon,</i>	February.
hwatalis,	<i>the wind blows,</i>	same as literal.
hwatvle rokkw,	<i>wind big,</i>	hurricane.
hwatvle hwyanyv,	<i>fire,</i>	fire.
totkv,	<i>Fire Old,</i>	name of an Ind'n.
Totkvahase,	<i>fire new,</i>	new fire.
totkv mochase,	<i>fire-maker,</i>	same as literal.
totkv techv,	<i>fire big,</i>	hell.
totkv.rokkw,	<i>fire blazing,</i>	blazing fire.
totkv finke,	<i>from atekkity, to cotton and its work,</i>	cloth.
totkv fvlkv,	<i>fire its home,</i>	chimney.
totkv eheti,		
totkv istokchel-		
akv,	<i>fire to stir with,</i>	fire-stick or tongs.
totkv stokkefkv,	<i>fire to dip with,</i>	shovel.

FORMATION OF DERIVATIVES FROM THEIR PRIMITIVES.

ekv,	his head.
fekitv:	pay.
ekvfekitv,	head-right, <i>per capita.</i>
chv,	my.
chekwv	mouth.
issi,	leaf, etc.
chvchekhissi,	my beard.
chechekhissi,	your beard.
echekhissi,	his beard.
chvlli,	my foot.

FORMATION OF DERIVATIVES—Continued.

ichh̄eswv,	her son or daughter.
ichh̄eswēchi,	little son or daughter.
chvlli ichh̄eswēchi,	my little toe!
ichki,	his or her mother.
chvlli ichki,	my great toe!
{ yepω,	the nose.
lwaki,	limber.
{ yepωlwaki,	an elephant.
yepωatarka,	nose ring, or jewel.
isti,	a person.
wotkw,	a coon.
wotkwisti,	a monkey.
papa,	eater.
istipapa,	a lion, or person eater.

DERIVATION.

MUSKOWKE.	LITERAL.	FREE.
ωewv,	<i>water,</i>	water.
ωirokkω,	<i>water big,</i>	a river.
ωihvtkv,	<i>water white,</i>	the sea.
ωikiiwv,		a spring.
ωihēmi,	<i>water bitter,</i>	whiskey.
ωihēmi chati,	<i>water bitter red,</i>	wine.
ωi lvsti,	<i>water black,</i>	
ωi-lowke-rok-		
kω,	<i>water high big,</i>	the Flood.
ωitemkv,	<i>water sounding,</i>	Wetumke City, Al.
ωiwωkv,	<i>water roaring,</i>	Wewoka Creek, Ala., Ga., etc.
ωichati,	<i>water red,</i>	Ark. and Red Riv.
ωimelωhlv,	(ωealakv) <i>water coming,</i>	
ωihēssi,	<i>water lost,</i>	waves.
ωeinkerkv,	<i>water dug for,</i>	a lake.
		a well.

MVSKWKE.	LITERAL.	FREE.
okhvssi	<i>down sun,</i>	a pond.
oksumketv,	<i>down hid from view,</i>	to immerse.
ωkfisketv,	<i>on to scatter water,</i>	to sprinkle.
ωkikvlgv,	<i>on to pour water,</i>	to pour.
eske,		rain.
weywkwfki,	<i>water muddy,</i>	Miss. River.
witeksi,	<i>water sour,</i>	vinegar, or cider.
weoktvphē,	<i>water, in the, wide,</i>	pond lily.
we innini,	<i>water road,</i>	canal, course of a stream, or wash in the road.
ωpeswv,		juice, sap, or soup.
ωsafki,	<i>from ωiivv, water;</i> <i>and afke, hominy,</i>	Sofkee, a peculiar diet.
ωkifinωki,	<i>water shaking,</i>	a swamp in Florida okefenoke.
ωkfvske, or	<i>from ωki, water;</i> <i>and fvske, sharp,</i>	a narrow strip of land extending into the water.
okfvski,	<i>down in a narrow strip of land,</i>	name of a Creek town.
ωskintacha,	<i>rain stop,</i>	rainbow.
eskiicha,		rain-maker.
ωkchvnwv	<i>water healing, de-</i> <i>rived from the</i> <i>Hichitiωki-ckane, salt.</i>	
*Okhvssi-hayv-		
kvte,	<i>a pond made,</i>	a pool.

Θéwv.

* In the pronunciation of *ωewv*, and the large family of words which proceed from that root, there seems to be no uniformity.

WORDS THAT ARE ALIKE (OR NEARLY SO) IN CREEK AND CHOCTA.

MASKOKE.	CHATA.	CHOCTA ORTHOGRAPHY.	ENGLISH.
kafe,*	kafe,*	kafi	coffee.
kafe* - in- sökchv,	kafe* eñ- shökchv,	kafi ishukcha	coffee sack
tvnvpsi*, pɔsi,*	tvnvp,* kvtω,*	tanvp,	turnip.
waka,†	wak,†	kvto,	cat.
sökchv,	shökchv,	(all South. In. use same word.)	cow.
tep̄v,	topv,	shukcha,	bag.
ittω,	ete,	topa,	bed.
chökω,	cheka,	iti,	wood.
wakechi,†	wakəshi,†	chuka,	house.
ichω,	ese,	wakushi,	calf.
efv,	ɔfe,	isi,	deer.
ichechi	eseshi,	ofi,	dog.
chula,	chula,	isushi,	fawn.
sökhv,	shökhv,	chula,	fox.
sekvhhatkv. (white hog)	shekhvtv,	shukha,	hog.
sekhwachi,	shekheshe,	shukhvta	
kene,	kene,	(white hog)	opossum.
chefi,	chekfi,	shukhushi,	pig.
watulv,	watənlvk,	kəni,	polecat.
		chukfi,	rabbit.
		wahtonlak,	crane.

among the best Creek orators. Some pronounce *əewv*, some *əiivv*, and others *əewv*. My opinion is that the parent word, especially when under accent is *əewv*; but that, when used in composition, the *e* is shortened into *ɪ*, and then it is *əi*, and sometimes *əi*.

* Derived from English.

† Derived from Spanish *vaka*, a cow.

MUSKOWKE.	CHATA.	CHOCTA ORTHOGRAPHY.	ENGLISH.
pvchi hōwe,	pvchi yōshōba,	pvchi yoshoba	dove.
fēchō,	okfōchēsh,	okfochush,	duck.
ahakwv,	hakha,	hākha,	wild goose.
ōpv,	ōpv,	opa,	owl.
pvchi,	pvchi,	pvchi,	pigeon.
fō,	fōa,	foe billiska,	bee.
feni,	feni,	feni,	bone.
lvste,	lusa,	lusa,	black.
mikkō,	miñkō,	míko,	chief.
wvchinvlki,	wvchinv,	wachina,	Virginians, white people.
okhvssi,	okhvtv,	okhvtā,	pond.
ōehvtkv,	okhvtv chitō,	okhvtā chito,	ocean or sea.
eeuwv,	ōka,	oka,	water.
nitta,	nittak,	nitak,	day.
hvse,	hvshe,	hvshi,	month or sun.
ilkv,	ele,	illi,	death.
chvmpē,	chvmpeli,	champuli,	sweet.

NOTE.—It would be interesting to investigate further the comparative philology of the Creek and Chocta. I do not know enough to venture an opinion; but such investigation *might* establish the radical identity of the two languages.



EASY READING.

Fω tvmkis,
Yvn liikiis,
Pωsit letkis,
Kapvn hayiis,

Efvt wokkis,
Vssvn wokkis,
Heyvn wokkis,
Vssvn wakvt hoeris,
Heyvmvn ahtis,
Ittω telkis,
Chisit achin papis,
Kafin ωches,
Kωhan ωches,
Chirki liika ?
Rvrωn hōmipiis,
Pωsit chēfin papis,
Achin ωchekes,
Svkvn nesiis,

The bee flies.
I sit here.
The cat runs.
I am making a gown or
coat.
The dog lies.
Yonder it lies.
Here it lies.
Yonder the cow stands.
Come here.
The tree is falling.
The rat is eating corn.
We have coffee.
We have cane (reeds).
Is your pa at home?
I am eating fish.
The cat is eating a rabbit.
We have no corn.
I have bought a large
basket.

EASY READING—*Continued.*

Svmpvn nesiis,	I have bought a small basket.
Efv̄t wōlkis,	The dog barks.
Chōrok kēt letkis,	The horse runs.

MVKSKWKE SIMAHAYETV.

MVKSKWKE.

Hvti alakichká ?
 Istv̄miín ahtichká ?
 Istw̄fvn alakichkvñká ?
 Istiít echepakvñká ?
 Istv̄miín ayichká ?
 Istv̄miin ayichkvreté ?
 Chechv̄fikneté ?
 Istv̄miíté ?
 Tvl̄wfv nini istvt mvtté ?
 Istv̄miít (Chani) ehētite ?
 W̄ewv lowketé ?
 Lowkekes,
 W̄miíyes,
 Chas̄emkes,
 Cha lowwes,
 Cha hōtōsiis,
 Cha nekkes,
 Hōmpv̄s (singular),
 Hōmpvkis (plural),

ENGLISH.

Have you just come ?
 From whence came you ?
 When came you ?
 Who was with you ?
 Where were you going ?
 When will you go ?
 Are you (one person) well ?
 Which is the way ?
 Where is the road to town ?
 Which is the way to (John's) home ?
 Is the water high ?
 It is not high.
 It will swim.
 I am lost.
 I am hungry.
 I am tired.
 I am sick.
 Come and eat (one person)
 Come and eat (all who are addressed).



NAK ONVKOCHI.

Pəosi	həkəlit	welvkeptetet	welvkepit
Cat	two	accustomed to walk	were walking
wakv-pisse-tvkliikit	liikin		ishechakvtes,
cow-milk-bread (cheese)	in a certain place		they saw,
məntəman	istəomechit	ittikvpiichkyn	
nevertheless	in what way	to divide it between them	
kirrvkekət ;	hvmkit	isrokkəsan	Kəomit
they knew not ;	one	the larger piece	wish for
əmis,	ittikəmvkevlketet.	Sittihvnakvtes,	
might,	they thought this of each other.	They two quarreled;	
məomit	ittikvpiichikə	tayakit:	məmat,
and	divide it between them not	they could not:	very well,
istvmii	istəmiis,	emvpiiyechekatit	
not to be partial on either side,		the one who is not-partial	
pəomitikvpiichekv		ittikiichalkit:	
let him divide between us,		they said to each other	
imitikvpiichvranat		wətkə-istin	
the one who is going to divide between us,		coon-person (monkey)	

simahoyvtes. Moomit wotko-isti
 they two took it to him. And coon-person (the monkey)
 rinkirkéechakin. Vnit hérin chinfvtche-
 they informed him of it. I very justly for you will
 chvkares, kiihchit. Okliiketvn ohktasiikit,
 judge, he said. On the chair on he jumped,
 lvpwntkosit okliikit; svtkvn isset,
 perpendicularly on it he sat; the scales he took,
 liikit, waka-pisse-tvkliike ittitakchit
 he sat cow-milk-bread (the cheese) for them he cut,
 omiis hvmkit rokken ommit; Svtarkvn
 yet one piece large was; the scales with
 svtarrit, omatin pvlhvmkit sinhennin.
 he weighed it, and then the other side was heavier ;
 ma hennatin okkvntet, rokken kyllepit.
 that heavy side he bit occasionally, large piece he broke off.
 Hatvm svtarrof, pvlhvmkit sinhennin ;
 Again when he weighed it, the other side was heavier ;
 okkvntet, rokken kvllipvntet papepin
 he bit it occasionally, large piece broke off and ate it.
 Pwosit hechakit, sehökö sehayit lókepin
 Cat they saw, they two stood awhile devouring by eating
 hechakekv; Pvlke apohmitskin
 because they saw; back again to us give it
 pwometiis ittikvpiiche peyet nws', wotkow-istin
 we ourselves can divide it for ourselves truly, coon-person,
 kiichakin. Hvtéfesinn! Wotkow-istit
 they said to him. Not quite so fast ! coon-person
 kiichin. Momiis lvpken apomis, pwosit
 said. But very quick to us give it, eat

kiichakin. M̄omiis aheremáhin chem-
 they said to him. But a very great deal for you
 at̄otkvkiikv feketv vnhechkvranat tvlk̄oses :
 I have worked, therefore pay I must receive obliged to :
 m̄omin vnfekachkati, heyv waka-pisse-tvkliike
 and if you pay me, this cow-milk-bread (cheese)
 om̄yllechvranat tvlk̄osis, kiichal̄kit.
 every bit and grain it will take obliged to, he said to them.
 Om̄vlkyn chawel̄pit, h̄ompepit, l̄okepvtes.*
 All of it he took, he ate it, he devoured it.
 Heyvt kirkoechet̄os.— Naki ist̄om̄osiis
 This makes known the following.— Little things
 ahakv s̄ohshapeye itt̄op̄onayechkv chaperk̄oset
 law to go to (and) quarrel about them, very trifling
 om̄ati.
 it is.

* That is just as beautiful a phrase, and as much of a climax, as
 “Abiit, evasit, abrupt.”



FABLES.

THE GOOSE THAT LAID THE GOLDEN EGG.

NAK OMVKOCHI.

Isti hvmkit sásvkvv inhékten vreriichepvtes, mōmatin nitta ḡmvlkvñ chvtékōnaplani ichhestakin siichen ḡmvtes. Montōmatin heyy. hiiyōmōsati imittetayekōs sinhakit; sásvkvv inhékten elihchiit, ittefalalípit chvtékōnaplani ḡfv ḡchatin ayetvhvmkin ḡmvlkvñ ḡmvličharis kōmit arit sásvkvv inhékten elechvtes. Mōmit ittefalalípit hechatin nakit sekatin aheremáhin imehäperkvtés.

Isti naki ḡchepit ḡmisiim, imittetáyekō sinhakit ayokhvmkvñ enaki ḡchemáhe haketvn kōmit arati ayokhvmkōsiis emi naki ḡchepvte sōmvlkvtiis issemechiichepet ḡmati, heyyt pōmōhayet ḡs.



THE WOLF AND THE LAMB.

NAK OWNKECHI.

Yahvt nitta hiiyemáhin arit yvpifiikechin ittefat-chvtes ; mōmit ewvn'kakit oewv rvni a-okfiiñnen is-kvkvraniit ittehechvtes. Mōman yahvt ołkhvlwati-miin ołhēerit omatit yvpifiikochin inhōmichipetvn kōmit. Kot! nakit istōmatin oewv svkka hōlwaye-chichkehak's? Chetipkares, kiichin. Yvpifiikechit impiñkalit, kot! istōmēchiit oewv ischemvkkahel-wiiyechiye tayehak's? chemi eskitchkatit yvmv yis-fiñnetw; vrepv mōmytekan istōmēchiit aholwiiyechakwta耶es, kiichin. Mometō istōmiis hōrkōpy-tōyichkis, achōpōnayechichkvtin pōhiimvts miske hvmke oman kiichin. Heyv ołkitchkati chahitchke-kw emōñkvates kiichin, mōñkv vnitōkates. Yahvt istōmechikw tayit kirriiyit aheremāhin chapokke eyōmechit arit rahōyiirit, chintōkate istōiis, chirkit ołkvtes ; mōñkv mvt ittinhvmkes kiihchit. Halalitit, selahleħchit, papepvtes. Isti hōlwiyyechemāhit oma-ti isti naki immvttōsekiis istimirriichepati naki issek-kyt hichkōechet omati. heyvt pōmōhayet omiss.



ASS IN LION'S SKIN.

NAK ᏃNVK&CHI.

Rokk&piihkv p&owas &chet arepatet&t nakity kome sek&t arepet &matit isti-papv hvrpit kakin ishechvtes. M&omit vtchepit svrepit safvtchke h&erit svrepit &nikv, p&onvttv isfiksumechii ch&epiyes k&omvtes. M&omit atchit arit p&onvttv at&ekat aherem&ahin fiksumh&eechit isafvtch&eh&erit arvtet&t ep&owchasit arin hi'hchit mow w&o fiksumechiichiit apeliichipvres k&omvtes. M&omit ahirem&ahin eh&enichkiichiit a&olkhatvtes; m&omin ep&owchasit hehchit aherem&ahin infiksumiik&ofvt, momiis hvtchk& chvpcchaket &min hi'hchit heriichiit vketechan imech&wrokk&piihkv achulit &min kirriiyit, k&t! chemit vmvkirritvn kome hayit isti-papv hvrpi vtche hayit &mitskiis, che hvtchk& chvpcchakat ist&omechit &hranitskek& ittetayekv, mvt ech&ohkirk&echis; p&owchasit kiihchit nvfkvrantvtes! Isti h&operrinekati achewesek&n m&omit &mati n&akosiis ist&omehayit are achewek&t e&olkirk&echet &mvntis.



THE WOLF IN A SHEEP-SKIN.

NAK WNYCƏCHI.

Yahvt arit yvpifiikv sulket fellin hechvtetet. Imvkirriiyit apakit arit pvsatiit hompehpvetan omiis komit akirriichvtes. Məñkv yvpifiik hvrpin həpəwyepit hichkoechepit atchit yvpifiikv imakerrit apakit arit pvsatit, papepit, vrepvteten. Yvpifiik ahechiichvt nakit omehakis? Komit arvtetet. Səhkerrit imvkerriiyit, wvnayit, atarrin. Yvpefiik-ahechiichvliki apvlwvt, ket! nakit istəmatin? Ket! yvpifiikvn atarichkehakis? Kiichakin.

Yvpifiikvn omakes, omiis yahvt yvpifiikv hvrpin vtche hayet arin səhkerriit omiis kiichit, apvlwvn imwənayin. Kirrakit istəñkvn ma isti naərkv fvtchvn məməechit əlmichkiis, kiichakit, imafvchkvketates. Heyv yahv arvte omat isti sulket omes. Isti fvtchemáhe eyəməche, isti herakan apakit fellvtetiis, həfənnekəmənahin ahayəset akirret omvteten əlkirriikin alisketv rokketiis əlfvtchiiyiis heere məmet omis. Məñkv isti impənkv, məmit imvtchəsvke achokkiiyen kirreskə ittetayet omikv.

Isti ittikerrakat ahəriliçit imvretvn imvkitéchit omittvtat heyvt pəməhayet ə's.



THE LION, THE WOLF, AND THE FOX.

NAK ᏃNVKƏCHI.

Isti-papv, Yaha, Chula, istwchenin.

Isti papvt pənnvta atékat Ꮓmvlkv immikw təmis. Yaha pənnvta etv atékat Ꮓmvlkvn inhissi təkwət Ꮓmis. Chula pənnvta etv atékat Ꮓmvlkvn akirretv Ꮓlifvnket Ꮓmis. Isti-papv achulemähet innekket ehətin wokkin. Pennvta atékat inyiichit inhərkvsákit Ꮓmatin. Chulv tylkəosit alokkeken. Yahvt mikkət inhissin chahalıyt chulvn inhəmichikvs kəməlpit arit : mikkw təyichkat, chulvhkvn chenekati, Kirrekət Ꮓmikes ; məmiis imekvsvmkvt Ꮓmechiichin hiiywomati alokekət Ꮓmis kiichit : hiiywomati lvpketiis illihipin aywəwəsiikit mikkw hakepares komatit a-a. tekət Ꮓmis kiichin. Mikkət lapkəsin svnyiihəchikvs, makin. Chula alakit, nakəsiis mikken kiihwchvteten Ꮓkvtes komit :—Mikkw təyichkat, nakit istəmin alokvkə ywəmvtéke Ꮓrit Ꮓmati chiməniiyv-raniis kiihchit. Heyv chiminnekət v chinwiicheche ittitiiyat heliswvn həpəwəyvraniiit isti tinfātchiit Ꮓmii-mvtvt həpəiye máhit Ꮓmit Ꮓmiis iyiimvtvt irkerriit, alakit Ꮓmiis ; məmin mií, ariiyəfv isti naki imvny-chvkvkimáhan ittimpəniiyiit naki chinwiichelichv-

ranat tylk̄osat irkerriit; alakit ωmiis, kiichin. Istipapvt k̄et! naki-t̄ohakis? Isafachk̄osit kiichit imp̄ohin. Yahan, illelk̄hit, t̄orw̄k̄fit, hvrpi h̄iiye m̄okke em̄oñkv̄n, chinna ωmlkv̄n siiyωkkωfichkakit; heyvt chinwiichehvranat tylk̄osis, Chula Hatchet kiihchin. Istipapv akvsal̄min, Yahan illelk̄hit, t̄orw̄k̄fit, hvrpi istipapvn vtchehωchvtes. Isti ω̄loksit naki imahωpvnetvn k̄ome heerety istémimiit naki hirekωmáhe eyωhchokk̄eechvket ωmit nak hirek̄ot ωmati, heyvt p̄omvhayet ωmis.



THE EAGLE AND THE CROW.

NAK ωNVK̄ECHI.

Lvmhe, ωsañwv, tepakan.

Ωsahwvt arit Lvmhit yvp̄ifiik̄ochin issit siiyepin hechvtet̄. Yvp̄ifiik̄et fellin hek̄hit, inyikche lvmhi em̄oñiichek̄ot ωmiis. Vni w̄ω m̄omechiiyes k̄omit, fikhvmiikit yvp̄ifiikv̄n esvtes; ment̄omatit, yvp̄ifiikv̄ achulen ωmit, ist̄omit ist̄vmkek̄ow ittitiiyit ωmiis, illit yvp̄ifiikv̄-issin ayωk̄chepin, inrωch̄epkitv̄ k̄omiis ist̄ωñk̄ω ittitiiyit yvp̄ifiikv̄ ω̄liikin sarin, yvp̄ifiikv̄ vhechiichvt ishechit. Keh!! mochvtan chesiis r̄ω-

chöpkitv kōmit istōk'michkekōs. Vnhōpēe takōch i simokkōpvnkv̄t tōyvranichkis, kiičhit; heyvt che-nahvmki imvhayvres naki mōmechiko ittitayat ök-hiiyokhvmkitv tōkati, mōmit isti mōmechepe itti-taye mōmechepat sahōpayetv tōkati. Naki mōme-chitv̄ kōmichkati ahériichit mōmechichke ittitayati okketé chemiit mōmechitvtati, heyvt chimahaye tōmis.



THE MAN AND THE SERPENT.

NAK ḠNVKƏCHI.

Chitet inhissen itipvke.

Isti hvmkit hitete rokkōliichen fayepit arit ḡma-tit chitō hitetvrānōsen ishechit. Immirriiyit ehōtin sylakit, tōtkvni mittechit, wokkéchin ahiyyit chvfikne hakit achvmmiksit ḡmatit ma isti, sylakati māhōsan okkvranin. Ket! heyvt chimmerriiyati svmfekvra-nichkat tōhakis? Kiičhit. Chehōlwiiyeches, chillvranat tylkis, kiičhit; itten issit, ekvn sinnvfii'kit elechvtes. Isti hōlwiiyechvke heyy chitō ḡmakat sasētō mōmiis, isti-istimerkakōsati immer-rakat immōmechiichvkeris.

GRAMMAR OF THE CREEK LANGUAGE.

§ 1. Creek Grammar is the art of speaking and writing the Creek Language with propriety.

§ 2. The letters of the Creek Alphabet are 22 in number, which are called a, e, ii, i, ω, ο, o, u, v, ch, f, h, r, k, l, m, n, p, s, t, w, y.

§ 3. The first nine letters in the Creek alphabet are vowels, and all the rest are consonants.

§ 4. No one of these 22 letters has more than one sound in any Creek word ; neither do they ever lose their sound, or become silent ; yet, when there is a quick and frequent succession of the same vowel, the sound is a little shortened.

Of the sound of the vowel A a.

This letter has the open or Italian sound, as *a* in pä, mä, fär, fäther ; as, aha, a potatoe ; yaha, a wolf ; ache, corn ; and ayω, a hawk. It is the first letter in nearly every known alphabet, and is thought to be "the first vocal sound naturally formed by the human organs ; being the sound uttered with a mere opening of the mouth without constraint, etc." This has been illustrated by an old writer, in the following distich :

"A, A, the infant in the cradle cries ;
But when grown old, he sighs out *ah!* and dies."

Of the sound of the vowel E e,

This letter always has the long sound as *e* in mē, wē, shē, bē ; as, emette, fruit ; efv, a dog ; eme, he, she, or it.

Of the sound of the vowel II ii.

This vowel always has the long sound as *i* in sīgh, nīgh, mīne, pīne, fīne ; as, hiiyωmat, now ; kiichiis, I say ; mōmiis, but ; iyiis, etc.

Of the sound of the vowel I i.

This always has the shortest sound of *i* ; as *i* in it, bit, hit, sit, etc. ; as, isti, a person ; istimirkv, punish-

ment; *vnit*, I (myself); *ippechi*, a son; *istechi*, a child, etc. For my own part I can not see that this sound is any more difficult than that of the vowel *a*, as it is also formed "without constraint, and without any effort to alter the natural position or configuration of the lips." And if Webster's argument, from "words first uttered by infants," in favor of *a*, be good, then *i* will take the palm with Greeks; for it is found in *irki*, his father; *ichki*, his mother; as well as in *chvrki*, and *chvchki*.*

Of the sound of the vowel Ω ω.

I have selected the Greek omega (ω) to represent the long sound of *o*, as *o* in *sō*, *gō*, *nō*, *shōw*, etc.; as, *ωpv*, an owl; *ωfv*, in; *ωsalīwv*, a crow, etc.

Ω is the fourth vowel in the Greek alphabet, and its sound is formed organically, by the breath flowing out of the mouth through the cylindrical concavity of the tongue and round configuration of the lips.

Of the sound of the vowel Θ θ.

I selected the Greek theta (Θ) to represent the sound of *oo* in book, nook, took, look, or the obtuse sound of *oo* in foot; as *høkte*, a woman; *nekke*, sick; *pøki*, our father; *tøttølwøse*, a chicken. Its sound is formed as in the preceding vowel, but with less effort of the organs.

Of the sound of the vowel Ø ø.

This is the fifth vowel in the Greek alphabet, and I give to it the short sound of *ö* in *nøt*, *gøt*, *pøt*, *shøt*, *søt*, etc.; as *okchowfkv*, an Indian hen; *okhvssi*, a pond; *chørokkw*, a horse; *rinpoksin*, the next day, etc.

Of the sound of the vowel U u.

The sound of this vowel is rather acute than long,

* The Saxon word *tit*, which children use to this day, has the sound of *i* short, and so has the corresponding Greek word *pise* and *epise*.

and is like *ou* in Louisville, or *u* in brute, flute, acute, etc. ; as, chula, a fox ; suletawv, a soldier ; oksumketv, baptism, etc.

Of the sound of the vowel V v.

This is the ninth Creek vowel, and represents the shortest sound of *u*, as in but, cut, shut, nut, etc. ; as, vpvtvnv, a bull-frog ; vkvtolaswv, a very small species of frog ; hvti, yet, etc.

A Consonant is a letter that can never be sounded without the aid of a vowel ; as *p* is sounded *pe* ; *s*, *sé*, *m*, *me* in Creek ; and *em* in English. The consonants, as they stand in order, are the thirteen following, namely, *ch*, *f*, *h*, *r*, *k*, *l*, *m*, *n*, *p*, *s*, *t*, *w*, and *y* ; all of which require an *e* to follow in their Creek pronunciation, though they may be sounded as in English, with the following exceptions and restrictions, namely,

The letter *r* sounds as *l* aspirated, like the *hl* of our mother (Saxon) tongue in *hlaf*, loaf ; *hlot*, lot ; or like the welch *ll* in *llan*, a lawn.* The letter *n* with a stroke over it is always preceded by an accented vowel, and followed by *k* ; and then it is nasalated, and sounds like *ng* in among ; as *istwñkvn* ; *emwñkin* *iñki*, etc.

The consonant *s* in Creek always has a hissing dental sound, as *s* in mistake, mislike, misrule, etc. The consonants might be subdivided, as in English ; but in an elementary work like this, it is unnecessary.

Of diphthongs or double vowels.

A Diphthong is a coalition of two sounds, which are distinctly heard by a simple emission of the voice ; as, *ee* in *éewv*, water ; *ee* in *hopéewv*.

The diphthongs are—

ae, as *aeha!* alas ! *óhaemahvs*, go on, or continue going.

* Are the Greeks of Celtic origin ? who knows ?

Ew, nearly like ieu in lieu, or ew in dew ; as, chintakew, John, vii., 47.

iie, as iielak !—ow, as in ahowke, a door.

œ, œewv water ; œmhœkathakis ? John, vii., 25.

œi, œimelœhlv, and œi alakv, waves ; from œewv water, etc.

œe, hœpœewv, a child ; hœpeetaki, children.

œi, this diphthong is used sometimes as an interjection.

Besides the foregoing, there are many other combinations of vowels in Creek that are pronounced, in all respects, as diphthongs ; but I leave them out of the list, from the simple fact that they are contractions of pronouns, adverbs, and other particles, that are joined to verbs beginning with vowels. Some of them may be found in the following words : *Eachekecate, eillechvrhakis ? aœhhatin, sevniichkv*, and many others. The Creek language abounds with the union of vowels, and very often with the union of the same vowels ; as in the words *eemœlikirkœechich kekarhakis, eemehich kœechvtes, aachœhhatit*, etc.

There are no improper diphthongs in Creek from the fact that no letter loses its sound, and all the vowels are heard in every combination.

OBSERVATIONS ON CREEK NOUNS.

The name of any person, place, or thing is a Noun. Nouns are either common or proper.

The name of a person, city, or particular country is a proper noun, as Petv, Chani, etc.

The name of any thing, as œhluihkvetv, a seat, is a Common Noun.

Common nouns are not varied on account of gender or number ; but the number is known by the numerals which follow them, or the adjectives and verbs with which they are connected ; as, pœsi hvikit, one cat, i.e., a cat ; pœsi hœkœlit, two cats ; pœsit letkis, the

cat runs ; p̄osit t̄wk̄orkis, the two cats run ; p̄osit pefatkis, the cats run. The gender is usually known from the connection, or by adding inhek̄te for feminine, and inh̄ωnv̄nwv for masculine.

NOTE 1.—It is becoming common, of late, to drop the prefix *in*, before h̄ekte and h̄ωnv̄nwv—*Ichωh̄ωnv̄nwv*, a buck ; *ichωh̄ekte*, a doe ; or, more frequently, *ichω ichki*, a deer's mother.

NOTE 2.—*H̄ektv̄le*, or *h̄ektv̄lwv*, is applied to such animals of the feminine gender as are old ; as, *rokkeθ̄ektv̄lwv*, an old mare.

The first form of the noun is simply the name.

The Nominative case is formed from the first form, or simple name of the noun, by affixing *t* to the final vowel ; as, first form *isti*, a person, nominative *istit*.

Creek nouns are varied, to denote possession ; but they are always the nouns possessed, instead of the possessing nouns, that are thus varied.

The Possessive case is formed by prefixing the contracted form of the possessive pronoun to the first form, or simple name of the thing possessed ; as, *Chani imislafkv*, John his knife, or John's knife.

The Objective or Accusative case is formed from the first form by affixing *n* ; as,

1st. form Chani, John, *rvrω*, a fish, *pinwv*, a turkey
Nomin. Chanit, " *rvrωt*, " *pinwvt*, "
Object. Chanin, " *rvrωn*, " *pinwvn*, "

<i>1st. form.</i>	<i>Nomin.</i>	<i>Object.</i>
θ̄kitv	θ̄kitvt	θ̄kitvn, time.
Efv	Efvt	Efvn, a dog.
Islafkv	Islafkvt	Islafkvn, a knife.
ω̄kliiketv	ω̄kliiketvt	ω̄liiketvn, a seat.
H̄ωnv̄nwv	H̄ωnv̄nwvt	H̄ωnv̄nwvn, a man.

NOTE.—Creek nouns are so regular in the terminations of the nominative and objective cases, that I have never seen an exception to the above rule, unless, for the sake of euphony, the *t* and *n* are sometimes omitted when the next syllable begins with the same letter.

LIST OF SOME CREEK NOUNS DECLINED.

FIRST DECLENSION.

N.B.—You will observe that the first form of every declinable part of speech always ends with a vowel, the Nominative case with t, and the Objective with n, thus :

FIRST FORM. NOMINATIVE. OBJECTIVE. ENGLISH.

Hœmpitv,	Hœmpitvt,	Hœmpitvn,	Food.
Rvnihvlwe,	Rvnihvlwet,	Rvnihvlwen,	A mountain.
Niskvchokw	Niskvcheket,	Niskvchekon,	Storehouse.
Chatv,	Chatvt,	Chatvn,	Blood.
Hœvnvwv,	Hœvnvwvt,	Hœvnvwvn,	A man.
Hesakityv,	Hesakityvt,	Hesakitvn,	Life.
Ωρωnvkv,	Ωρωnvkvt,	Ωρωnvkvn,	Word.
Hœchifkv,	Hochifkvvt,	Hœchifkvvn,	Name.
Yikchetv,	Yikchetvt,	Yikchetvn,	Strength.
Yœmetske,	Yœmetsket,	Yœmetsken,	Darkness.
Naki	Nakit,	Nakin,	Any thing.
Ωrwlwpe,	Ωrwlwpet,	Ωrwlwpen,	A year.
Miske	Misket,	Misken,	Summer.
Rvfω,	Rvfet,	Rvfən,	Winter.
Nitta,	Nittat,	Nittan,	Day.
Nire,	Niret,	Niren,	Night.
Lvpvtki,	Lvpvtket,	Lvpvtken,	Wilderness.
Istvlki,	Istvlkit,	Istvlkin,	Disciples.
Ittepahwɔye,	Ittipahwɔyet,	Ittipahwɔyen,	A wedding.
Chœkfvlwv,	Chœkfvlwvt,	Chœkfvlwvn,	Rim of a pot.
Ωwalv,	Ωwalvt,	Ωwalvn,	A prophet.
Mirretv,	Mirretvt,	Mirretvn,	Grace.

SECOND DECLENSION.

There are some nouns that are never used without the contracted form of the possessive pronouns prefixed ; and as these all have a double declension, I shall arrange them as belonging to the second declension.

EXAMPLES.

Singular.

1 per. chvñki,* my hand. *Nom.* chvñkit. *Obj.* chvñkin.
 2 " cheñki, your hand. " cheñkit. " cheñkin.
 3 " eñki, his hand. " eñkit. " eñkin.

Plural

1 per. pøñki, our hand. *Nom.* pøñkit. *Obj.* pøñkin.
 2 " cheñkitaki, your h. " cheñkitakit " cheñkitakin
 3 " eñkitaki, their h. " eñkitakit. " eñkitakin.

Singular.

1 chawvnwv, my sister. pøwvnwv, our sister.
 2 chewvnwv, your sister. chewvnwvtaki, your sist.
 3 ewvnwv, his sister. ewvnwvtaki, their sister.

Plural.

Plural with sing. pronoun. *Plural with plur. pronoun.*
 1 per. chawvntaki, my sist. 1 pøwvntaki, our sisters.
 2 " chewvntaki, your s. 2 chewvntaki, your sist.
 3 " ewvntaki, his sist. 3 ewvntaki, their sisters.

NOTE.—Each one of the persons in these nouns may be declined separately, as they are, in fact, distinct names.

Singular.

1 per. charaha, my older brother.†
 2 " cheraha, your older brother.
 3 " eraha, his older brother.

Plural.

1 " charahvlki, my older brothers.
 2 " cherahvlki, your older brothers.
 3 " erahvlki, his older brothers.

When a
man is
speaking

* Wesaky may be added to each person of this noun, and then it will be my finger, your finger, etc., according to the person.

† When a man says charaha, he means his older brother; but when a woman says it, she means her older sister.

Singular.

1 per. chachirwv, my brother.
 2 " chechirwv, your brother.
 3 " echirwv, her brother.

Plural.

1 " chachirtaki, my brothers.
 2 " chechirtaki, your brothers.
 3 " echirtaki, her brothers.

1 " chachesi, my younger brother.*
 2 " chechesi, your younger brother.
 3 " echesi, his younger brother.

1 " chachesvlki, my younger brethren.
 2 " chechesvlki, your younger brethren.
 3 " echesvlki, his younger brethren.

When a woman
speaks, for a
man never says
chachirwv.

Singular.

1 " pwochesi, our younger brother.
 2 " chechesitaki, your younger brother.
 3 " echesitaki, their younger brother.

Plural.

1 " pwochesvlki, our younger brothers.
 2 " chechesvlkitaki, your younger brothers.
 3 " echesvlkitaki, their younger brothers.

Singular noun and pronoun.

1 " *singular* chvrki, my father.
 2 " " chirki, your father.
 3 " " irki, his father.

Singular noun and plural pronoun.

1 " perki, our father.
 2 " chirkitaki, your father.
 3 " irkitaki, their father.

* Chachesi, my younger brother, when a man says it, and my younger sister, when a woman says it.

Plural noun and pronoun.

1 per. Pørkvlki, or pørkvlkitaki, our fathers, or ancestors.
 2 " chirkvlki, your fathers. }
 3 " irkvliki, his fathers. } *Singular pronoun.*
 2 " chirkvlkitaki, your fathers or ancestors.
 3 " irkvkitaki, their fathers or ancestors.

Singular.

1 " chvchki, my mother.
 2 " chichki, your mother.
 3 " ichki, his mother.

Plural pronoun.

1 " pechki, our mother.
 2 " chichkitaki, your mother.
 3 " ichkitaki, their mother.

 1 " pechkvliki, or pechkvkitaki, our mothers.
 2 " chichkvliki, your mothers.
 3 " ichkvkitaki, their mothers.

 1 " chvppøehi, my son. 1 chvppøchitaki, my sons.
 2 " chippechi, your son. 2 chippechtaki, your sons.
 3 " ippøchi, his son. 3 ippechitaki, his sons.

Plural.

1 " pøppøchitaki, our sons.
 2 " chemitaki chippechitaki, your sons.
 3 " Emitaki ippechitaki, their sons.

1 per.	chvchhesti,* my daughter.	As a man would say.
2 "	chichhesti, your daughter.	
3 "	ichhësti, his daughter.	
1 "	chvchhestvlki, my daughters.	
2 "	chichhestvlki, your daughters.	
3 "	ichhëstvlki, his daughters.	
1 "	pechhesti, our daughter.	
2 "	chichhestitaki, your daughter.	
3 "	ichhëstitaki, their daughter.	
1 "	pechhestvlki, our daughters.	
2 "	chichhestvlkitaki, your daughters.	
3 "	ichhëstvlkitaki, their daughters.	

Singular.

1 "	chvchhëswv,† my son or daughter.	As a woman would say.
2 "	chichhëswv, your son or daughter.	
3 "	ichhëswv, her son or daughter.	

Plural.

1 "	chvchhestaki, my sons or daughters.	As a woman would say.	
2 "	chichhestaki, your sons or daughters.		
3 "	ichhëstaki, their sons or daughters.		
1 "	pechhestaki, our sons or daughters.		
2 "	chichhestakitaki, your sons or daughters.		
3 "	ichhëstakitaki, their sons or daughters.		

Singular.

1 "	chvlli, my foot.	add wesakv, and then it will be my toe, your toe, his toe, etc.
2 "	chilli, your foot.	
3 "	illi, his foot.	

Plural pronoun.	1 per.	polli, our foot.
	2 "	chillitaki, your foot.
	3 "	illitaki, their foot.

* A man who says chvchhësti, means thereby his own daughter, or the daughter of any man, belonging to his clan; for example; a man of the Deer, or any other clan, claims as his daughters the daughters of any other man belonging to that clan.

† A woman never says chvchhësti, nor chvppëchi, for son, or daughter, as a man does.

VNHISSI—my friend, declined ; which is the first form.

Nominative case, singular number vnhissit.

Possessive " " " vnhissi, followed by the possessive pronoun.

Objective " " " vnhissin.

Vocative vnhissi təyichkat, or vnhissé.

Nominative plural vnhissvlkit.

Possessive " vnhissvlki, followed by the possessive pronoun.

Objective " vnhissvlkin.

Vocative " vnhissvlki təyachkat, or vnhissvlké.

NOTE.—When several classes of persons are addressed at the same time, as *brethren, sisters, and friends*, all the names are mentioned according to their first forms, except the last, which has *təyachkat* annexed ; as, *ittichokkeyvte, chawntaki unhissvlki təyachkat* ; *My brethren, sisters, and friends.*

The vocative has the last syllable strongly accented ; as, *Chane O ! John.*

PLURAL OF NOUNS.

Names denoting people of different colors, languages, towns, clans, occupations, etc., are varied on account of number, and the plural is formed from the singular by the affix *vlki* ; corresponding to the *ans* in Americans, Bostonians, etc.; as,

Ichω, a deer ; Ichωwvlki	Indians of the Deer clan.
Feswv, a bird ; Feswvlki	" " Bird "
Chula, a fox ; Culvlki	" " Fox "
Hətvli, wind ; Hətvlvklki	" " Wind "
Nekosi, a bear ; Nekosvlki	" " Bear "
Yaha, a wolf ; Yahvlki	" " Wolf "
Ichhaswu, a beaver ; Ichhaswvlki	" " Beaver "
Hvlpvtv, an alligator ; Hvlpvtvlki,	" " Alligator
Wətkω, a coon ; Wətkvlki	" " Coon "
Oktiiyáchi, ? Oktiiyáchvlki	" " ?
Rvrω, a fish ; Rvrωvlki	" " Fish "
Aha, a potatoe ; Ahalakvlki	" " Potatoe
Katchv, a tiger ; Katchvlki	" " Tiger "
Waksi, ? Waksvlki	" " ?
Heneha, ? Henehakvlki	" " ?
Nekfilv, ? Nekfilvlki	" " ?

PLURAL OF NOUNS—*Continued.**Singular.* *Plural.*

Istilvsti,	Itilvstvlki,	Black people, or Africans.
Istihvtki,	Istihvtkvlki,	White " Europeans.
Istichata,	Istichatvlki,	Red " Indians.
Wvchina,	Wvchinvlki,	Virginians (applied by Indians to all Americans).
Chal̄ta,	Chal̄tvtki,	Chocta Indians.
Mask̄oke,	Mask̄okvlki,	Creek "
Wasasv,	Wasasvlki,	Osage "
Sulitawv,	Svlitawvlki,	Soldiers.
Kowetv,	Kowetvlki,	people of Coweta Town, etc.

DECLENSION OF SOME PROPER NOUNS.*

*Singular.**Plural.*

<i>First form</i>	Istihvtki.	Istihvtkvlki.
<i>Nominative</i>	Istihvtkit.	Istihvtkvlkit.
<i>Possessive</i>	Istihvtki im.	Istihvtkvlki im.
<i>Objective</i>	Istihvtkin.	Istihvtkvlkin.
<i>First form</i>	Chani, John ;	Plural wanting.
<i>Nominative</i>	Chanit.	
<i>Possessive</i>	Chani inkvp̄ot̄okv,	John's hat.
<i>Objective</i>	Chanin.	

SECOND DECLENSION—*Continued.*

Chvnvrke	t n	my abdomen.
Chenvrke	t n	your "
Envrke	t n	his "
Chvfel̄owwv	t n	my shoulder.
Chefel̄owwv	t n	your "
Efel̄owwv	t n	his "
Vmp̄ol̄okchv	t n	my hip.
Chimp̄ol̄okchv	t n	your "
Imp̄ol̄okchv	t n	his "

* All Creek nouns that may be called, or spoken to, have a vocative or nominative case independent, which is distinguished by a strong accent on the final letter of the first form ; or sometimes by adding *twichkat* for the singular, and *twachkat* for the plural.

Chvhvffi	t	n	}	from the hip to the knee.
Chehvffi	t	n		
Ehvffi	t	n		
Chvsvkpv	t	n	}	the arm.
Chesvkpv	t	n		
Esvkpv	t	n		

Chvñkichki (my hand's mother), my thumb.

Chvnkissmilkv (my hand to point with), my fore-finger.

Chvñki nvrkvp heerv (my hand in the middle), my middle finger.

Chvñki hœchifkvsekω (my hand name none), ring-finger.

Chvñkichhoswechi (hands' little babe), my little finger.

Chvlli ichki (my foot's mother), my great toe.

Chvlli, my foot; chvlli chiskv, my heel.

Chvtolaswv, my tongue; Chvchekwv, my mouth.

All the nouns are declined as those above, and have the possessive signs chv, che, and E, for the first, second, and third persons, prefixed.

LIST OF SOME CREEK NOUNS DECLINED.

SECOND DECLENSION.

NOTE.—Nearly all the names of the different parts of the body belong to the second declension; *i.e.*, they are never used without the possessive pronoun prefixed. In the declension of the following nouns I will give only the first form, and then the final letters, or signs of the other cases.

Chvkv	t	n	my head.
Chekv	t	n	your "
Ekv	t	n	his "
Chvlli	t	n	my foot or feet.
Chilli	t	n	your "
Illi	t	n	his "
Chvnnetti	t	n	my tooth or teeth.
Chenetti	t	n	your "
Enotti	t	n	his "

Chvhvchkω	t	n	my	ear.
Chehvchkω	t	n	your	"
Ehvchkω	t	n	his	"
Chvyupω	t	n	my	nose.
Cheyupω	t	n	your	"
Eyupω	t	n	his	"
Chvnēkwv	t	n	my	neck.
Chenēkwv	t	n	your	"
Enekwv	t	n	his	"
Chvhēkpi	t	n	my	breast.
Chehēkpi	t	n	your	"
Ehēkpi	t	n	his	"

OBSERVATIONS ON CREEK PRONOUNS.

Pronouns are employed to prevent a too frequent repetition of nouns.

As they stand for nouns, they are, of course, subject to the same variations on account of person, number, and case. Creek pronouns have no gender.

PERSONAL PRONOUNS are used immediately for the nouns, to continue the sense without repetition.

Creek personal pronouns are of two kinds, *contracted* and *uncontracted*.

The uncontracted personal pronouns are uniformly regular in their variations on account of case.

EXAMPLES.

First person, singular.

<i>First form</i>	Vni, I.
<i>Nomin.</i>	Vnit, I.
<i>Objective</i>	Vnin, me.

First person, plural.

Pōmi, we.
Pōmit, we.
Pōmin, us.

Second person, singular.

<i>First form</i>	Chemi, thou or you.
<i>Nomin.</i>	Chemit, thou or you.
<i>Objective</i>	Chemin, thee or you.

Second person, plural.

Chemitaki, ye or you.
Chemitakit, ye or you.
Chemitakin, you.

<i>Third person, singular.</i>	<i>Third person, plural.</i>
<i>First form</i> Emi, he, she, or it.	Emitaki, they.
<i>Nomin.</i> Emit, he, she, or it.	Emitakit, they.
<i>Objective</i> Emin, him, her, it.	Emitakin, them.

NOTE 1.—Personal pronouns, in composition with nouns to denote the possessive case, are nearly always contracted ; as, *vmistvlke*, my people ; *chimistvlki*, your people ; *em*, or *imistvlki*, his people.

NOTE 2.—Personal pronouns, when they stand for nouns in the objective case, are nearly always contracted, and form mere prefixes to the active transitive verbs ; as, *chekeriiis*, I know you ; *chewkichihiyes*, I love you ; *chetepkiis*, I whip you, etc.

NOTE 3.—The contracted forms of pronouns denoting possession, and of those which stand for nouns in the objective case, are the same ; but may always be distinguished by the following rule : When they denote possession, they are prefixed to the name of the thing possessed ; but when they are the object of an action, they are prefixes to the verbs expressing the action.

Examples of contracted possessive pronouns.

Chv nähvmki, my clan.
Che nähvmki, your clan.
Enähvmki, his or her clan.
Pən, or pənahvmki, our clan.
Chemitaki chinahvmki, your clan.*
Emitaki inahvmki, their clan.

Examples of contracted objective pronouns.

Chin həmichihiyes, I hate you.
Che tepkiis, I whip you.
Chvtepkiis, he whips me.
Chetepkis, he whips you.
Pətepkiis, he whips us.
Intepkiis, I whip his, or hers.

* From these examples it will be seen that the second and third persons plural of the possessive pronouns are doubled ; *i.e.*, the plural pronoun stands by itself, and the singular of the same person forms a contracted prefix to the noun.

EXAMPLES OF CONTRACTED PRONOUNS IN THE
POSSESSIVE AND OBJECTIVE CASES.

Singular.

<i>First person</i>	vni, I.	<i>Contractions.</i>
<i>Second</i> “	chemi, thou.	vn, vm, chv.
<i>Third</i> “	emi, he, etc.	che, chin, chim, em, en, in, e, & m.*

Plural.

<i>First person</i>	pomi, we,	<i>Contractions.</i>
		pm, pω, pen.

The second and third persons plural are set down in full, and the contracted forms *chin* and *in* of the second and third persons singular prefixed to the nouns.

I can not yet discover any rule by which we may determine which form of the contractions of a given person ought to be preferred to another in any sentence, save the general one of *euphony*. I can see that it would be unpleasant to the ear, or difficult to pronounce, if any form were selected contrary to the *usus loquendi*, or common use of speaking the language; and I am persuaded that that is the only law governing these contractions.

I will now give some examples of the various forms of contracted personal pronouns, prefixed to the neuter verb *to be*, as it is also contracted; and, by observing the italicized prefixes, the student will see how they are varied for the sake of euphony.

* The following example will illustrate the method and extent of contracting the pronouns: Emit is the third person singular from vni, I, *ωpωnvkv* is word or speech; now, instead of saying *ωpωnvkv*, or em *ωpωnvkv*, or even im *ωpωnvkv*, it is usual to drop all the letters except the last, which is m, and to say *ωpωnnvkv* for his word.

INDICATIVE MOOD—PRESENT TENSE.

First person, singular number.

Vntómiis, it is mine.

- 1 Vntómiis, it is mine.
- 2 chintó michkis, it is yours.
- 3 emitó mis, it is his or hers.
- 1 pontó mes, it is ours.
- 2 chenakitakit ómis, it is yours.
- 3 enakitakit ómis, it is theirs.
- 1 vmitates, it was mine (imper. tense).
- 2 chimetates, it was yours.
- 3 emit ómvtes, it was his.
- 1 pómít ómeyétates, it was ours.
- 2 chemitakit óme páchkvtes, it was yours.
- 3 enakitakit ómvtes, it was theirs.
- 1 vnit ómiimvtv, it had been mine (pluperfect).
- 2 chemit óme pichkemvtv, it had been yours.
- 3 emit ómepimvtv, it had been his.
- 1 pómít ómepimvtv, it had been ours.
- 2 chintakit óme páchkimvtv, it had been yours.

INDICATIVE MOOD—PRESENT TENSE.

First person, singular number.

chvnakitis, it belongs to me.

- 1 Chvnakitis, it belongs to me.
- 2 chenakitis, it belongs to you.
- 3 enakitis, it belongs to him.
- 1 pómakitis, it is ours.
- 2 chenakitaki chenakitis, it is yours.
- 3 enakitakitis, it belongs to them.
- 1 chvnakitates, it was belonging to me (im. tense).
- 2 chenakitates, it was belonging to you.
- 3 enakitates, it was belonging to him or her.

1 *pωnakitates*, it was belonging to us.
 2 *chemitaki chenakitates*, it was your own.
 3 *enakitaki tates*, it was their own.
 1 *chvnakitωmvtes*, it had belonged to me (perfect).
 2 *chenakit ωmimvtvs*, it had been your own.
 3 *enakit ωmimvtvs*, it had been his own.
 1 *pωnakit ωmimvtvs*, it had been our own.
 2 *chenakitakit ωmepi mvtvs*, it had been yours.

NOTE.—By turning to the conjugation of the verbs it may be seen how this will go through all the moods and tenses.

DEMONSTRATIVE PRONOUNS are such as precisely point out the nouns to which they refer.

As there are no articles in Greek, the demonstrative pronouns are used in their place, when there is no other method of pointing out the particular noun referred to ; as, *isti hymkit*, one person, or a person ; *ma isti*, that person, or the person.

Heyv or *Heyvt*, *this*; *mvt* or *ma*, *that*, are demonstrative pronouns.

Heyvt and *mvt* are declined like nouns.

INDEFINITE PRONOUNS are such as point out nouns in an indefinite manner.

First form. Nomin. Objective.

Apvlwv, *apvlwvt*, *apvlwvn*, some or a part.
etv, *etvt*, *etvn*, the other or another.

nvpv, *nvpvt*, *nvpvn*, no one } applied to
Isti istωme, *isti istωmet*, *isti istωmen*, any one } persons
ωmvlkv, *ωmvlkvvt*, *ωmvlkvvn*, all.

Singular.

maωma, *maωmat*, *maωman*, such person or thing.

Plural.

(*maωmaka*,) *maωmakat*, *maωmakan*, such persons or things.

COMPOUND PERSONAL PRONOUNS.

Nominative case.

Vnimáh̄osat,	I myself,	vnimáh̄osan.
chemimáh̄osat,	you yourself,	chemimáh̄osan.
emimáh̄osat,	he himself,	emimáh̄osan.
p̄omimáh̄osat,	we ourselves,	p̄omimáh̄osan.
chemitaki máh̄osat, ye yourselves,	chemitakimáh̄osan	
emitaki máh̄osat, they	them-	
	selves,	emitakimáh̄osan.

The words corresponding to our RELATIVE PRONOUNS are :

Isti istōmiis, whoever.	Istiimvt, who ? <i>singular.</i>
naki istōmiis, whichever.	Istiimvtaki, who ? <i>plural.</i>
istōmati, which ? (applied to persons or things.)	

REMARKS ON CREEK ADJECTIVES.

1. An Adjective is used to express the quality or kind of the noun to which it belongs ; as, *svtvrokko here*, a good apple ; *svtvrokko chvmpē*, a sweet apple, etc.

2. Creek adjectives are placed immediately after the nouns which they qualify.

3. The noun to which an adjective belongs is not varied on account of case, but is placed according to its first form, or simple name.

4. Adjectives are declined like nouns, and always assume the case that the noun would be in if it had no adjective to qualify it.

5. Adjectives are varied on account of number, and, as common Creek nouns are not, their number, whether singular or plural, may be known by the adjective.

6. The degrees of comparison may be called Positive, Comparative, and Superlative ; though the first is hardly a degree of comparison.

7. Creek adjectives are remarkably regular and uniform, both in their declensions and comparisons.

The comparative degree is formed by prefixing *sin* to the positive, and the superlative is formed by prefixing *ri* to the comparative; as, *chvmp*e, sweet; *sinchvmp*e, sweeter; *risinchvmp*e, sweetest. These may be declined like nouns; as,

First form. *Nomin.* *Objective.*

<i>chvmp</i> e,	<i>chvmpet</i> ,	<i>chvmpen</i> ,	sweet.
<i>sinchvmp</i> e,	<i>sinchvmpet</i> ,	<i>sinchvmpen</i> ,	sweeter.
<i>risinchvmp</i> e,	<i>risinchvmpet</i> ,	<i>risinchvmpen</i> ,	sweetest.

NOTE.—In conversation or speaking, any of these degrees may be made more forcible by accent; as, *həp̄iye*, far off; *həp̄iye*, very far off, etc.

COMPARISON AND DECLENSION OF ADJECTIVES.

Singular.

First form. *Nomin.* *Objective.* *Engl.*

Posit. *Kvməksi*, *kvməksit*, *kvməksin*, sour.

Comp. *sinkvməksi*, *sinkvməksit*, *sinkvməksin*.*

Super. *risinkvməksi*, *risinkvməksit*, *risinkvməksin*.

Plural, or added to nouns that have a plural meaning.

Posit. *kvməksvke*, *kvməksvket*, *kvməksvken*, sour.

Comp. *sinkvməksvke*, *sinkvməksvket*, *sinkvməksvken*.

Super. *risinkvməksvke*, *risinkvməksvket*, *risinkv-
məksvken*.

Singular.

Posit. *rokke*, *rokket*, *rokken*, big, or large.

Comp. *sinrokke*, *sinrokket*, *sinrokken*.

Super. *risinrokke*, *risinrokket*, *risinrokket*.

* For lack of space the English of the comparative and superlative degrees has to be omitted, but the signs *more* and *most* can be understood.

*Plural.**Posit.* rokrokke, rokrokket, rokrokken, large.*Comp.* sinrokrokke, sinrokrokket, sinrokrokken.*Super.* risinrokrokke, risinrokrokket, risinrokrokken.*Singular.**Posit.* hème, hemet, hemen, bitter.*Comp.* sinhème, sinhemet, sinhemen.*Super.* risinhème, risinhemet, risinhemen.*Plural.**Posit.* hémvke, hémvket, hémvken, bitter.*Comp.* sinhémvke, sinhémvket, sinhémvken.*Super.* risinhémvke, risinhémvket, risinhémvken.*Singular.**Posit.* likwe, likwet, likwen, rotten.*Comp.* sinlikwe, sinlikwet, sinlikwen.*Super.* risinlikwe, risinlikwet, risinlikwen.*Plural.**Posit.* likhwewe, likhwewet, likhwewen, rotten.*Comp.* sinlikhwewe, sinlikhwewet, sinlikhwewen.*Super.* risinlikhwewe, risinlikhwewet, risinlikhwewen.

In a few examples the *n* of the comparative and superlative signs is changed into *m*, for the sake of euphony ; as, *Posit.* Óklani, yellow ; *Comp.* siméklani, more yellow, etc.

I find one example (there may be others) where the plural has an entirely different root from the singular ; as, chetke, small, applied to one thing that is small ; and lópechke, small, applied to many of a kind that are small.

Some adjectives have a superlative signification in themselves, and hence do not admit of the degrees of comparison ; as,

ωμνλκν, all.

γωκσνσκων, everlasting, or without end ;

ιττιταγετ, enough, or sufficient ;

ισπωκε, the last, or the end.

The first two of these adjectives admit of no plural, but the last does when applied to the last or end of several things ; as the ends of corn rows, etc.

I have found that the following is a rule that will most generally apply in forming the plural adjectives from the singular.

Adjectives of two syllables form their plurals by inserting the contracted form of the first syllable between the two syllables of the singular, thereby making three ; as, Sing. τνφε, wide ; Plur. τνπτνφε. From this it seems that at first the Greeks may have formed the plural by a repetition of the singular ; as, τνφε τνφε, and then shortened to τνπτνφε, and finally to τνπτνφε.

Singular and Plural of Creek Adjectives.

Hvlwe,	hvlhowwe, high.
lowke,	lowlvke, deep (applied to liquids).
sefke,	sefseke, deep (applied to solids).
pvfne,	pvpvne, fast or swift.
wvnhe,	wvnwvhe, hard (applied to substances).
lōwvchke,	lōwvchlwke, soft " "
lvste,	lvslvte, black.
tvphe,	tvptvhe, wide.
silkōse,	silsikese, narrow.
kōchekne,	kōchenchēke, short.
chate,	chatvke, red.
hvtke,	hvthyke, white.
lane,	lanvke, green.
hōwlake,	hōwlahōke, bad, or evil.
sulke,	sulseke, many (the plural is applied to many parcels, each containing many).

OF ADVERBS.

1. Creek Adverbs are generally placed *before* the words to which they belong to qualify them ; as, *yikchen ὡρωναγιτ*, he spake *loud* ; *mihinwωsin chekii-chakiis*, *verily, verily*, I say unto you, etc.

2. Sometimes, in Creek, what we call the adverb in English forms a part of the main verb ; as, *Hechekares*, shall *not* see ; *eacheckates*, did *not* want ; *ωlicheyekares*, shall *not* come into ; *kōlmatskvs*, do *not* wonder, etc.*

3. Some adverbs are compared like adjectives ; as, *hére*, well ; *sinhérē*, better ; *risinhérē*, best, etc.

The following list embraces a few of the different classes of Creek adverbs.

1. Of Number ; *hatvm*, again ; *svnvchumv*, again ; *hvmkv*, *sahēkēlv*, *svtēchenv*, once, twice, thrice, etc.

2. Of Order ; *risahωkωlat*, 2ndly ; *risattechenaat*, 3dly, etc.

3. Of Place ; *etiin*, away, or somewhere else ; *anakvn*, near by ; *ittimposat*, very near to ; *mvn*, there ; *irtvpalv*, on the other side, etc.

4. Of Time present ; *mēchv*, immediately ; *hiiyomat*, now, etc., *past* ; *poksvñke*, yesterday ; *poksvnki*, *vsiiyvnke*, day before yesterday.

Future ; *mōchviiyati*, after this ; *pokse*, to-morrow ; *inyupv*, *rimωhyupv*, *emωhyupvn*, etc.

Indefinite ; *hvti*, yet ; *etān*, at the same time ; *ayokhvmkωsin*, suddenly ; *istωfis*, always ; *emawωliichin*, near by (as to time) ; *hωfωnehmáhin*, a long time ; *chahemvn*, before me.

5. Of Quantity ; *ittetayin*, enough.

6. Of Manner or Quality ; *tōlkvlke*, all together ; *tvlkωs*, only ; *istvmaḥin*, greatly ; *ehke*, secretly ; *fikhvmkωsit*, boldly ; *lvpken*, quickly ; *hylwen*, high,

* For further explanation, in my conjugation of the verb *kiichetv*, I will put the negative form throughout.

tvlkekes, not only ; lvpwntkosit, perpendicularly ; ittitiihvmkin, equally ; $\omega\acute{\imath}$ hatvlakin, the more ; matapwmwosin and etapwmwosin, in the same manner ; ω me, like ; yikchen, loud, etc.

OF PREPOSITIONS.

1. Creek Prepositions usually form affixes to nouns or prefixes to verbs, being seldom used by themselves ; but whether used in composition, or alone ; they perform the same office of English prepositions, except that they do not always govern the objective case.

2. When prepositions are affixed to nouns, they are declined like nouns and adjectives ; and always assume the same case that the noun would be in, if it stood by itself.

DECLENSIONS OF SOME PREPOSITIONS.

<i>First f.</i>	<i>Nom.</i>	<i>Obj.</i>	
ω fv,	ω fv _t ,	ω fv _n ,	in.
ω sse,	ω sse _t ,	ω sse _n ,	out of.
ω nv _p v,	ω nv _p v _t ,	ω nv _p v _n ,	on top.*
elichv,	elichv _t ,	elichv _n ,	under.

EXAMPLES OF PREPOSITIONS IN COMPOSITION WITH NOUNS.

Ch ω k ω fv_t lvchpetiis, the house was wet inside, or rather the inside of the house was wet ; ch ω k ω fv_n, liikis, I am in the house ; itt ω howki ω fv, in a hollow tree.

3. When prepositions are joined to the participial form of the verb, they are also declined like nouns ; as,

* Philosophically speaking, these prepositions are used as nouns, or else as adjectives, the in-side, out-side, top-side, under-side, etc.

First form. Nom. Obj.

Eterepwte,	cterepwte,	eterepwten,	going through.
etehwøyvne,	etehwøyvnet,	etehwøyvnen,	going by.
cheye,	cheyet,	cheyen,	going in.
ωsse,	ωsset,	ωssen,	going out.

4. There are various and convenient ways of prefixing prepositions to Greek verbs so as to vary the meaning of the principle verbs, and to make them express much in little.

EXAMPLES.—Litkvs, run ; *oklitkvs*, run *down* or *into*; *islitkvs*, run *with* it ; *ω̄klitkvs*, run *on* or *to* a thing ; *mlitkvs* run *from* a person or thing ; *Sin litkvs*, run *with* it, *from* another person or thing ; as if a man had a ball, and I were to say to another standing by, *Sinlitkvs!* I would, by that, command him to take the ball from the man and run with it.

RULE.—Prepositions in composition with verbs require the objective case expressed or understood ; as,

“ *Pøyvifikhv h̄wlwakatit Chutvsin ω̄lcheyvtes*,”
“ The devil entered *into* Judas.”

“ *Chehw̄fvn ω̄lhakvsvmvkis*,” “ Believe *in* God.”

“ *Chvrkin ω̄khayepiyyet ω̄mikv*,” “ Because I go *to* my father.”*

NOTE.—It will be seen from the above examples that the objective case immediately precedes the preposition.

OF INTERJECTIONS.

Interjections are words which express sudden passion or emotion ; as, *Aeha!* *alas!* etc.

As Greeks are not very impulsive, they use but few interjections, and these are generally unimportant and indeclinable words.

* In my rules I prefer calling these prepositional verbs.

LIST OF INTERJECTIONS.

Aehá! alas! Ket! used to draw attention, but chiefly as the first sign of an interrogation ; as, Ket! chechepokketé? What! are you mad? Hélah! What a pity! Kéh! is used when one is a little scared or surprised, as when a snake is discovered near by. Tah! is used in a scolding way, as when any thing does not please the speaker. Óih! or iieh! is frequently used when one makes a mistake, or just thinks of something that had been forgotten. Nahenwv! spoken in a slow reflecting tone, is equivalent to Let me see, or, Let me study. Hóh! denotes assent to a speech, and implies that you both hear and approve what is said. Mihinwv! is an exclamation equivalent to That's the truth!

OF CONJUNCTIONS.

Creek Conjunctions are indeclinable words, that are used to connect sentences. They do not connect words, as in English, because it is contrary to the idiom of the language. When we say in English "James and John will come," *and* is a copulative conjunction connecting James with John ; but the Greeks would say, "Chimi, Chani iittipvket, alahókvres." In this sentence there is only a comma, where we use *and* ; and ittipvket (meaning both the persons mentioned, as it is dual in form,) is nominative to alahókvres, will come, which is also dual. In the sentence "Peter, James, and John will come ;" the Greeks would say, "Petv, Chimi, Chani twókvvlket yiichvres." In this sentence twókvvlket refers to the persons named as a pronoun in the plural number and is nominative to the plural verb yiichvres. The singular form of the verb is alvkvres ; as, "Chanit

alvkvres," "John will come." The word *ωmati*, corresponding to the *if* in English, is joined to the verb in the subjunctive mood; as, *kiichiinωmati*, if I say.

"Rimωhyupv Chesvs techokkakat, ichkin, imis-tvlin, tōhkvltit Kapvnyvn tvlōfvn okhvtvpechvtes; mōmiis nitta vnvchōme apōkekates." In the above sentence *mōmiis* is a conjunction connecting the two parts of the sentence, and it is the only one that occurs; while the English employs four in the translation. "After this Jesus went down to Capernaum, he, *and* his mother, *and* his brethren, *and* his disciples; *and* they continued there not many days."

The principal conjunctions in Greek are—

<i>Mōmit</i> ,	and,	}	These words are varied in the final letters <i>t</i> and <i>n</i> , only for the sake of euphony.
<i>mōlmit</i> ,	and afterward,		
<i>mōmin</i> ,	and,		
<i>mōlmin</i> ,	and afterward,		
<i>mōmwf</i> ,	and then,		
<i>mōlmwf</i> ,	and after then,		
<i>ωmikv</i> ,	because, for, etc.,		
<i>mōmet</i> <i>ωmikv</i> ,	and because, and for that reason.		
<i>mōmiis</i> ,	but (expressing opposition of meaning).		
<i>mōnkat</i> , but if not,	" " " "		
<i>mōme</i> <i>mōmiis</i> ,	but notwithstanding, though, yet, etc.		

OF VERBS.

A Verb is a word that expresses *action* or *being*; as, *iiyiis*, I am going; *tōyiis*, I am. To verbs belong *number*, *person*, *mood*, and *tense*.

As Greek transitive* verbs have to agree with their objective, as well as with their nominative cases, they are varied *five* ways, on account of number, which I shall call first and second singular, dual, and first and second plural.

* A verb is transitive when the action terminates on an object.

A verb is in the first singular when its nominative and objective cases are both singular ; as, Vm islafkvn ishehchiis, I have found my knife.

A verb is in the second singular when its nominative is singular, and its objective plural ; as, Wak'a-tωtkvlki ishehchiis, I have found the steers.

A verb is in the *dual* when its nominative is dual, or implies two persons or things ; as, Wak'atωlkvlki sehōkiis, The (two) oxen were standing.

A verb is in the first plural when the nominative is plural and the objective singular ; as, Pən svlvfkin wanaħyes, We tied our prisoner.

And a verb is in the second plural when its nominative and objective cases are both plural ; as, Pən svlvkin wanawiiħches, We tied our prisoners.

When the nominative case denotes the person speaking, the verb is in the first person ; as, tħoyiis, I am. When the person spoken to is nominative, the verb is then in the second person ; as, tħoyichkis or tħoyit, thou art ; but when the person or thing spoken of is nominative, the verb is in the third person ; as, tħomis, he, she, or it is. Then, verbs have three persons, called first, second, and third.

As a general rule, *ii* is the sign of the first person, *ich* of the second, and *i* of the third.

As first person, atωtkiin, I work ; second person, atωtkichkin, thou workest ; third person, atωtkin, he or she works. Makiis, I say ; makichkis, you say ; makis, he says.

The following rule, I believe, is universal throughout the language, viz., the first person has the vowel long ; the second person changes *ii*, *a*, or *e* into *i* or a short and adds *ch* ; and the third person changes *ii* or *e* long into *i* or *v* short, before the signs of the tenses ; as, litkāres, I will run ; litkichkvres, you will run ; litkvres, he, she, or it will run.

OF MOODS AND TENSES OF VERBS.

The Mood of a verb denotes the *manner* in which its action or being is represented. The Indicative mood declares or denies a thing ; as, Iiyvraniiis, I will go ; Iiyvranakes, I will not go ; or, it asks a question ; as, Ayechka ? Are you going ?

The Subjunctive mood expresses action or being in a doubtful or conditional manner ; or, when a verb is followed by a termination that expresses a condition, doubt, motive, wish, or supposition, it is in the subjunctive mood ; as, Irkvnaikiin ωmati, If I preach ; Atetkiiyvtin ωmati, If I had labored ; Yvhiikvraiiin ωmati, If I am going to sing, etc.

The Imperative mood is used for commanding, inviting, or permitting ; and, as a command may be given harshly as to a servant, or respectfully as to an equal, the Greeks have two forms of the imperative ; as,

Sing. liikvs,* sit down ; liikepvs, take a seat }
Dual. kakvkis, " kakepvkis, " } If you
Plur. apωkvkis, " apωkepvkis, " } please.

The Potential mood implies power, necessity, or obligation ; as, Chetepkiiyes, I can whip you ; Nεchvrvniiyat tvlkis, I must sleep ; Makvkvntωmatin ωmiis, I ought to have said, etc.

The Infinitive mood expresses an action in a general manner, without reference to person, number,

* *Scha!* terminates every command in Creek ; and, indeed, almost every sentence in conversation. It is seldom used in the pulpit. I think it is a conversational period, or pause ; but about this there are various opinions.

or case ; as, *Ayetv*, To go ; or, it asks permission ; as, *Ahyvris*, Let me go, etc.*

A Participle in Greek, like the present participle in English, is a form of a verb that expresses what is now taking place, but not finished ; and, unlike ours, it is varied on account of number and person ; as, *kiichiin*, *kiichichkiin*, *kiichin*, I saying to him or her, you saying, he or she saying, etc. (See the conjugation of verbs for further information.)

TENSE means *time* ; and the variations of the verb which indicate the time of the action are usually denominated its *tenses* ; but, as the Greek verb can indicate by its inflections that the action was performed at a given time, according to the *personal knowledge* of the speaker, or according to *information received*, and *not* with personal knowledge, or that an action has been performed from time to time, or *habitually*, I shall call all these its tenses.

According to this definition, Greek verbs have *ten tenses* ; the present, first past, second past, third past, and fourth past ; which imply that the speaker has personal knowledge of the facts. The *historical* past tense, which is found only in the indicative mood ; the *frequentative*, and the first, second, and third future tenses.

The Present tense represents an action that is going on at the time it is mentioned ; as, *Kiichiis*, I say to him or her.

The First Past represents an action that occurred only a moment previous, or any previous time of the day in which it is mentioned ; and is formed by insert-

* In English *to* is the sign of the infinitive, and the only mark by which it can be distinguished from many nouns ; in Greek there is a still closer resemblance between the noun and infinitive ; as, *atatkity*, labor, a noun ; and *atatkity*, to labor, infinitive ; *taskity*, a leap ; and *taskity*, to jump, etc.

ing a rough breathing or accent on the syllable preceding the final one ; as, present, Kiichiis, first past, Kiičhiis, I said to him.

The Second Past represents an action or event that transpired at any time before the day on which it was mentioned, and the previous week or two ; and has *vñkis* for its sign ; as, Kiichiivvñkis, I said to him.

The Third Past represents an action or event that occurred more than a week or two before the time in which it was mentioned, yet not so far back as to make it equivalent to the time indicated by the English adverb *long ago* ; and has *mvtvs* for its sign ; as, Kiichiimvvtvs, I said to him, or had said to him.

The Fourth Past represents an action or event that occurred long ago, but only as far back as the speaker's memory can reach ; for this, as well as the previous tenses, imply that the speaker has some personal recollection or knowledge of whatever is implied in the verb ; it has *vntvs* for its sign ; as, Kiičhiiyvntvs, I said to him or her long ago.

The Historic tense represents actions or events of which the person relating them has no personal knowledge or consciousness, but is dependent upon the *history*, or testimony of others ; it has *vtes* for its sign, and is confined to the indicative mood ; as,

1st person, 1st singular, kiichiivvtes, I said to him.

2d " " kiichichkvtes, you said to him.

3d " " kiichvtes, he said to him.

In the use of this tense, if the testimony is not expressed, it must be plainly implied from the connection or context ; such as mahókvntis, They say that I or you said thus and so, though I or you may have forgotten it. In a book or translation, the third persons only are used, and then the document is represented as speaking by the authority of the writer or author ; as, "Chesvsit Chusvlkin Kiicha-

kytes," "Jesus said to the Jews," *i.e.*, Chanit [or some one of the evangelists] choyvtes, being understood ; and hence the statement of that fact is made to rest upon the testimony of the evangelist.

The Frequentative tense has reference to an action that takes place *frequently*, habitually, or from time to time, and has *vnten* for its sign ; as, Kvllepvnten, He frequently broke off a piece ; Vnitvnten, I am *habitually*, or from time to time (annoyed, or whatever else may be expressed) ; Kiichynten, He had frequently said to him, etc.

Ran, preceding the sign of the person, is the sign of the first future ; as, Kiichvraiiis, I will say to him.

Res is the sign of the second future ; as, Kiichares, I will say to him at some future time.

Tares is the sign of the third future ; as, Kiichepiiyte tares, I will have said to him, etc.

Nwmati is the sign of the Subjunctive Present ; *tinwmati* of the past ; *wiitiyes*, or *wiites*, of the first future ; *ran* before the sign of the person, and *wiitiyes* or *wiites* added, is the sign of the second future ; and the third future is formed by prefixing *ran* to the sign of the person, and adding *wmati*.

The Imperative has two forms of the present tense : the mild and the harsh, as may be seen in the conjugations of the verbs ; it is also varied on account of the objective case. The singular ends in *vs*, and the plural in *kis*. Unlike any other language that I know, the Creek verb has an imperative future tense ; as, present, eyaketechvs ; future, eyaketechvtchvs ; (*in the future*) be careful, or examine yourself.

The Potential mood has only the Past, Present, and Future ; *es* is the sign of the present, *ran* before the sign of the person, and *tvlkis* is the sign of the future.

The Past tense has *omiiis* for the first person, *omichkis* for the second, and *omis* for the third.

CONJUGATION OF VERBS.

The Conjugation of a verb is the regular formation and arrangement of its several tenses, numbers, and persons.

Creek verbs have but one conjugation.

Conjugation of the regular transitive verb

ISSETV, To take.

ACTIVE VOICE—INDICATIVE MOOD—PRESENT TENSE.

First singular.

1 Esiis, I take it.
2 esichkis, thou takest it.
3 esis, he takes it.

Second singular.

1 chawiis, I take them.
2 chawichkis, thou, etc.
3 chawis, he takes them.

First plural.

1 eses, we take it.
2 esachkis, ye take it.
3 esakis, they take it.

Second plural.

1 chawes, we take them.
2 chawachkis, ye, etc.
3 chawakis, they, etc.

Imperfect, or first past time.

First singular.

1 issiis, I took it.
2 issichkis, you took it.
3 issis, he took it.

Second singular.

1 chahwiis, I took them.
2 chalwichkis, ye, etc.
3 chahwis, he took them.

First plural.

1 isses, we took it.
2 issachkis, ye took it.
3 issahkis, they took it.

Second plural.

1 chahwes, we took them.
2 chahwachkis, ye, etc.
3 chawahakis, they, etc.

Perfect, or second past time.

First singular.

1 esiiyvñkis, I have taken it.
2 esichkvñkis, thou hast taken it.
3 Esvñkis, he has taken it.

Second singular.

1 chawiiyvñkis, I have taken them.
2 chawichkvñkis, you have taken them.
3 chawvñkis, he has taken them.

First plural.

1 eseyvñkis, we have taken it.
 2 esakachkyvñkis, ye have taken it.
 3 esakvñkis, they have taken it.

Second plural.

1 chaweyvñkis, we have
taken them.
2 chawachkvñkis, ye have
taken them.
3 chawakvñkis, they have
taken them.

FIRST SINGULAR.

Pluperfect or third past time.

1 Esiimvtvs,	I had taken it.
2 Esichkemvtvs,	You had taken.
3 Esimvtvs,	He had taken.

Fourth past time.

1 Esiiyvntvs,	I took.	Long ago.
2 Esichkvntvs,	You took.	
3 Esvntvs,	He took.	

First future.

1 Issvrániis,	I will take.	Very soon, or immediately.
2 Issvránichkis,	You will take.	
3 Issvránis,	He will take.	

Second future.

1 Issáres,	I will take.	At some future time.
2 Issichkvres,	You will take.	
3 Esvres,	He will take.	

Third future.

1 Issepiiyvte táres, I will have taken.	Before some fu- ture time mention'd.
2 Issepichkvte táres, You will have taken.	
3 Issippyvte táres, He will have taken.	

Subjunctive mood present, or elliptical future time.

1 Esiin ωmati,	If I take.
2 Esichkin ωmati,	If thou takest.
3 Esin ωmati,	If he take.

Subjunctive past time.

1 Esiiyvtin ωmati, If I had taken.
 2 Esichkvtin ωmati, If thou hadst taken.
 3 Esvtin ωmati, If he had taken.

First form of the subjunctive future.

1 Esiwiitiyes, I may take.
 2 Esichkewiites, Thou mayest take. } But it is
 3 Esiwiites, He may take. } doubtful.

Second form of the subjunctive future.

1 Isvrane wiitiyes, Probably I will take. } At a
 2 Issvranichke wiites, Probably you will take. } future
 3 Issvrane wiites, Probably he will take. } time.

Third form of the subjunctive future.

1 Issvraniiin ωmati, If I am going to take.
 2 Issvranich kin ωmati, If you are going to take.
 3 Issvranin ωmati, If he is going to take.

Fourth form of the subjunctive future.

1 Issepiiyte tōwiitvres, If I shall have taken.
 2 Issepichkvtē tōwiitvres, If thou shalt have taken.
 3 Issippvtē tōwiitvres, If he shall have taken.

Imperative Mood.

1 Issvs, Take thou, or, do thou take.
 [Harshly spoken.]
 2 Issipus, Take.
 [Spoken in a mild way.]

Potential mood, present time.

1 Esiiyes, I can take.
 2 Esichkes, Thou canst take.
 3 Eses, He can take.

Future time.

1 Issvraniiyat tylkis, I must take. } Very
 2 Issvranichkat tylkis, You must take. } em-
 3 Issvranat tylkis, He must take. } phatic.

Past time.

1 Esvkvnt̄matin ḡmii, I ought to have taken.
 2 Esvkvnt̄matin ḡmich You ought to have taken.
 kis,
 3 Esvkvnt̄matin ḡmis, He ought to have taken.

Infinitive mood.

1 Issity, To take.
 2 Issvris, Let me take.

Participles.

1 Esiin, I taking.
 2 Esichkin, You taking.
 3 Esin, He taking.

SECOND SINGULAR.—*I had taken them.**Third past time.*

1 Chawii mvtvs, I had taken them.
 2 Chawichke mvtvs, Thou hadst taken.
 3 Chawi mvtvs, He had taken.

Fourth past time.

1 Chawiiyvntvs, I took.
 2 Chawichkvntvs, Thou didst take. }
 3 Chawvntvs, He took. } Long ago.

First future.

1 Chawvranii, I will take.
 2 Chawvranichkis, Thou wilt take. } Very
 3 Chawvranis, He will take. } soon.

Second future.

1 Chawáres, I will take. } At some
 2 Chawiehkvres, Thou wilt take. } future
 3 Chawvres, He will take. } time.

Third future.

1 Chawepiyyte táres, I will have taken.
 2 Chawepichkvte táres, Thou wilt have taken.
 3 Chawepvté táres, He will have taken.

Before some
other
future time.

Subjunctive present.

1 Chawiin ωmati, If I take.
 2 Chawichkin ωmati, If thou takest.
 3 Chawin ωmati, If he take.

Subjunctive past.

1 Chawiiyvtin ωmati, If I had taken.
 2 Chawichkvtin ωmati, If thou hadst taken.
 3 Chawvtin ωmati, If he had taken.

First form of the subjunctive future.

1 Chawe wiitiyes, I may take.
 2 Chawichke wiites, Thou mayest take. } is rather
 3 Chawe wiites, He may take. } doubtful.

Second form of the subjunctive future.

1 Chawvrane wiitiyes, Probably I will take]
 2 Chawvranchke wiites, Probably thou wilt take } At a
 3 Chawvrane wiites, Probably he will take } future time.

Third form of the subjunctive future.

1 Chawvraniin ωmati, If I (am going to) take.
 2 Chawvranchkin ωmati, If you (are going to take).
 3 Chawvrarin ωmati, If he (is going to take).

Fourth form of the subjunctive future.

1 Chawepiyyte tōwiitvres, If I shall have taken.
 2 Chawepichkvtte tōwiitvres, If thou shalt have taken
 3 Chawepvte tōwiitvres, If he shall have taken.

Imperative present.

2 Chawépvs, Do thou take (mildly).
 2 Chawvs, Take (Harshly).

Imperative future.

Chawvkvtchvs, Take in the future.

Potential present.

1 Chawiiyes,	I can take.
2 Chawichkes,	Thou canst take.
3 Chawes,	He can take.

Potential future.

1 Chawvraniyat tvlkis,	I must take.
2 Chawvranihkat tvlkis,	You must take.
3 Chawvranat tvlkis,	He must take.

} Very emphatic.

Potential past.

1 Chawvkvnt̄omat̄in ω̄m̄iis,	I ought to have taken.
2 Chawvkvnt̄omat̄in ω̄m̄ichkis,	You ought to have taken.
3 Chawvkvnt̄omat̄it ω̄m̄is,	He ought to have taken.

Infinitive mood.

Chawity,	To take.
2 Chah̄wvris,	Let me take.
2 Chah̄wikv̄s,	Let him take.

Participles.

1 Chawiin,	I taking.
2 Chawichkin,	You taking.
3 Chawin,	He taking.

CONJUGATION OF THE FIRST PLURAL BEGINNING AT

Third past time.

1 Esemvt̄vs,	We had taken it.
2 Esachkemvt̄us,	Ye had taken.
3 Issakemvt̄vs,	They had taken.

Fourth past.

1 Issakeyvnt̄vs,	We took.
2 Issakachkvnt̄vs,	Ye took.
3 Issakvnt̄vs,	They took.

} Long ago.

First future.

1 Issvranes,	We will take.
2 Issvranachkis,	Ye will take.
3 Issvkranis,	They will take.

Very soon.

Second future.

1 Isseyvres,	We will take.
2 Issachkres,	Ye will take.
3 Issvkres,	They will take.

At some future time.

Third future.

1 Issipeyvte tares,	We will have taken.
2 Issipachkvte tares,	Ye will have taken.
3 Issvkepvte tares,	They will have taken.

Subjunctive present.

1 Esenωmati,	If we take.
2 Esachkin ωmati,	If ye take.
3 Esakin ωmati,	If they take.

Subjunctive past.

1 Esakeyvtin ωmati,	If we had taken.
2 Esakachkvitin ωmati,	If ye had taken.
3 Esakvtin ωmati,	If they had taken.

First form of the subjunctive future.

1 Issiwiiteyes,	We may take.
2 Issachkwiites,	Ye may take.
3 Issalikewiites,	They may take.

But it is doubtful.

Second form of the subjunctive future.

1 Issvraneye wiites,	We may take.
2 Issvranachke wiites,	Ye may take.
3 Issvkvrane wiites,	They may take.

At some future time.

Third form of the subjunctive future.

1 Issvranen ωmati,	If we (are going to) take.
2 Issvranachkin ωmati,	If ye (are going to) take.
3 Issvkranin ωmati,	If they (are going to) take.

Fourth form of the subjunctive future.

1 Issipeyvte towiitvres, If we shall have taken.
 2 Issepachkvte towiitvres, If ye shall have taken.
 3 Issepkvkte towiitvres, If they shall have taken.

Imperative present.

Issvkis, Take ye (harshly).
 Issvkipvkis, Take ye (mildly).

Imperative future.

Issvkvtchvs, and Issvkipvkvtchvs, Take ye (in the future).

Potential present.

1 Eseyes, We can take.
 2 Esachkes, Ye can take.
 3 Esakes, They can take.

Potential future.

1 Issvraneyat tvlkis, We must take.
 2 Issvranachkat tvlkis, Ye must take. } Very
 3 Issvkranat tvlkis, They must take. } emphatic.

Potential past.

1 Esvkvntomatin omes, We ought to have taken.
 2 Esvkvntomatin omachkis, Ye ought to have taken.
 3 Esakvkntomatin omakis, They ought to have taken.

Infinitive mood.

Esvkitv, To take.

Participles.

1 Esen, We taking.
 2 Esachkin, Ye taking.
 3 Esakin, They taking.

CONJUGATION OF THE SECOND PLURAL.

Third past.

1 Chawe mvtvs, We had taken,
 2 Chawachke mvtvs, Ye had taken.
 3 Chawake mvtvs, They had taken.

Fourth past.

1 Chaweyvntvs,	We took.	}	Long ago.
2 Chawachkvntvs,	Ye took.		
3 Chawakvntvs,	They took.		

First future.

1 Chawvranes,	We will take.	}	Presently.
2 Chawvranáchkis,	Ye will take.		
3 Chawvkvranis,	They will take.		

Second future.

1 Chaweyvres,	We will take.	}	In future.
2 Chawachkvres,	Ye will take.		
3 Chawvkvres,	They will take.		

Third future.

1 Chawepeyvte táres,	We will have taken.
2 Chawepachkvte táres,	Ye will have taken.
3 Chawvkepvte táres,	They will have taken.

Subjunctive present.

1 Chawen ómati,	If we take.
2 Chawachkin ómati,	If ye take.
3 Chawakin ómati,	If they take.

Subjunctive past.

1 Chaweyvtin ómati,	If we had taken.
2 Chawachkvtin ómati,	If ye had taken.
3 Chawakvtin ómati,	If they had taken.

First form of the subjunctive future.

1 Chawe wiiteyes,	We may take.	}	But rather doubtful.
2 Chawachke wiites,	Ye may take.		
3 Chawake wiites,	They may take.		

Second form of the subjunctive future.

1 Chawvrane wiiteyes,	Probably we may take.	In future.
2 Chawvranachke wiites,	Probably ye may take.	
3 Chawvkvrane wiites,	Probably they may take.	

Third form of the subjunctive future.

- 1 Chawvranen ωmati, If we are going to take.
- 2 Chawvranachkin ωmati, If ye are going to take.
- 3 Chawvkranin ωmati, If they are going to take.

Fourth form of the subjunctive future.

- 1 Chawepeyvte tōwiitv- res, If we shall have taken.
- 2 Chawepachkvte tōwiitvres, If ye shall have taken.
- 3 Chawakepvte tōwiitv- res. If they shall have taken.

Imperative present.

- 2 Chawkepvkis, Take ye (mildly).
- 2 Chawvkvis, Take (harshly).

Imperative future.

- 2 Chawvkvkt chvs, Take ye (in the future).

Potential present.

- 1 Chaweyes, We can take.
- 2 Chawachkes, Ye can take.
- 3 Chawakes, They can take.

Potential future.

- 1 Chawvkraneyat tylkis, We must take.
- 2 Chawvkranachkat tylkis, Ye must take.
- 3 Chawvkranat tylkis, They must take.

Potential past.

- 1 Chawvkvntωmatin ωmes, We ought to have taken.
- 2 Chawachkvntωmatit ωmachkis, Ye ought to have taken.
- 3 Chawakvntωmatit ωmakis, They ought to have taken.

Infinitive.

- Chawvkety, To take.

Participles.

1 Chawen,	We taking.
2 Chawachkin,	Ye taking.
3 Chawin,	They taking.

INDICATIVE MOOD—HISTORIC TENSE.*

First singular.

1 Esiiyvtes,	I took it.
2 Esichkvtes,	You took it.
3 Esvtes,	He took it.

Second singular.

1 Chawiiyvtes,	I took them.
2 Chawichkvtes,	You took them.
3 Chawvtes,	He took them.

First plural.

1 Issakeyvtes,	We took it.
2 Issakachkvtes,	Ye took it.
3 Issakvtes,	They took it.

Second plural.

1 Chawakeyvtes,	We took them.
2 Chawakachkvtes,	Ye took them.
3 Chawakvtes,	They took them.

INDICATIVE MOOD—FREQUENTATIVE TENSE.†

First singular.

1 Issiiyvntet,	I took it.
2 Issichkvntet,	You took it.
3 Issvntet,	He took it.

From
time to
time.

* I had not learned this tense until I had conjugated all the other parts of the verb, and it was too late to insert it in its proper place; it should immediately follow the fourth past time, which has vntvs for its sign. (See remarks on the tenses.)

† This tense should follow immediately after the Historic, in the conjugation of Creek verbs.

Second singular.

1 Chawiiyyntet,	I took them.	From time to time.
2 Chawichkvyntet,	You took them.	
3 Chawyntet,	He took them.	

First plural.

1 Isseyvntet,	We took it.	From time to time.
2 Issachkvyntet,	Ye took it.	
3 Issykvyntet,	They took it.	

Second plural.

1 Chawvkeyvntet,	We took them.	From time to time.
2 Chawvkachkvyntet,	Ye took them.	
3 Chawkvntet,	They took them.	

• PASSIVE VOICE—SINGULAR.

Present time.

1 Chvshoeyes,	I am taken.
2 Chishoeyes,	Thou art taken.
3 Ishoeyes,	He, she, or it is taken.

First past.

1 Chvshokeyis,	I was taken.
2 Chishokeyis,	Thou wast taken.
3 Ishokeyis,	He, she, or it was taken.

Second past.

1 Chvshooyvñkis,	I have been taken.
2 Chishooyvñkis,	Thou hast been taken.
3 Ishooyvñkis,	He, she, or it has been taken.

Third past.

1 Chvshooye mvtvs,	I had been taken.
2 Chishooye mvtvs,	Thou hadst been taken.
3 Ishooye mvtvs,	He, she, or it had been taken.

Fourth past.

1 Chvshooyvntvs,	I was taken.	Long ago.
2 Chishooyvntvs,	Thou wast taken.	
3 Ishooyvñtvs,	He, she, or it was taken.	

First future time.

1 Chvshωyvranis, I will be taken.
 2 Chishωyvranis, Thou wilt be taken.
 3 Ishωyvranis, He, she, or it will be taken. } Very soon.

Second future.

1 Chushωyvres, I will be taken.
 2 Chishωyvres, Thou wilt be taken.
 3 Ishωyvres, He, she, or it will be taken. } At some future time.

Third future tense.

1 Chvshωyvte tares, I will have been taken.
 2 Chvshωyvte tares, Thou wilt have been taken.
 3 Ishωyvte tares, He, she, or it will have been taken. } Before some time specified.

Subjunctive present.

1 Chvshωyin ωmati, If I am taken.
 2 Chishωyin ωmati, If thou art taken,
 3 Ishωyin ωmati, If he, she, or it is taken.

Subjunctive past.

1 Chvshωyvtin ωmati, If I had been taken.
 2 Chishωyvtin ωmati, If thou hadst been taken.
 3 Ishωyvtin ωmati, If he, she, or it had been taken.

First form of the subjunctive future.

1 Chvshωye wiites, I may be taken.
 2 Chishωye wiites, Thou mayest be taken.
 3 Ishωye wiites, He, she, or it may be taken. } But it is doubtful.

Second subjunctive future.

1 Chvshωyurane wiites, Probably I will be taken.
 2 Chishωyvrane wiites, Probably you will be taken
 3 Ishωyvrane wiites, Probably he will be taken. } But it is doubtful.

Third form of the subjunctive future.

1 Chvshωyvranin ωmati, If I am going to be taken.
 2 Chishωyvranin ωmati, If thou art going to be taken.
 3 Ishωyvranin ωmati, If he is going to be taken.

Fourth form of the subjunctive future.

- 1 Chvshωyvte tōwiitvres, If I shall have been taken.
- 2 Chishωyvte tōwiitvres, If thou shalt have been taken.
- 3 Ishωyvte, tōwiitvres, If he, she, or it shall have been taken.

Potential present.

- 1 Chvshωyes, I can be taken.
- 2 Chishωyes, Thou canst be taken.
- 3 Ishωyes, He, she, or it can be taken.

Potential future.

- 1 Chvshωyvranat tylkis, I must be taken.
- 2 Chishωyvranat tylkis, You must be taken.
- 3 Ishωyvranat tylkis, He, she, or it, etc.

Positively.

Potential past.

- 1 Chasvkvntomatin ωmhωyis, I ought to have been taken.
- 2 Chesvkvntomatin ωmhωyis, Thou oughtest, etc.
- 3 Esvkvntωmatin ωmhωyis, He, she, or it, etc.

Infinitive.

- 2 Chvshωyekvs Let me be taken.

Participles.

- 1 Chvshωyin, I being taken.
- 2 Chishωyin, You being taken.
- 3 Ishωyin. He being taken.

PLURAL.

- 1 Pōchowhωyes, We are taken.
- 2 Chechowhωyvkes, Ye are taken.
- 3 Chowhωyes, They are taken.

- 1 Pōchow wokhωkyis, We were taken.
- 2 Chechow wokhωkyvkis, Ye were taken.
- 3 Chowwokhωkyis, They were taken.

1 Pωchowhωyvñkis, We have been taken.
 2 Chechowhωyvkvñkis, Ye have been taken.
 3 Chowwokhωyvñkis, They have been taken.

1 Pωchowhωye mvtvs, We had been taken.
 2 Chechowhωyvk mvtvs, Ye had been taken.
 3 Chowwokhωye mvtvs, They had been taken.

1 Pωchowhωyvntvs, We were taken. } Long,
 2 Chechowhωyvkvntvs, Ye were taken. } ago.
 3 Chowwokhωyvntvs, They were taken.

1 Pωchowhωyvranis, We will be taken. } Soon.
 2 Chechowhωyvkvranis, Ye will be taken. }
 3 Chowwokhωyvranis, They will be taken.

1 Pωchowhωyvres, We will be taken. } At a
 2 Chechowhωyvkvres, Ye will be taken. } future
 3 Chowwokhωyvres, They will be taken. } time.

1 Pωchowhωyvte tares, We will have been taken.
 2 Chechowhωyvkvte tares, Ye will have been taken.
 3 Chowwokhωyvte tares, They will have been taken.

1 Pωchowhωyin ωmati, If we are taken.
 2 Cchechowhωyvkin ωmati, If ye are taken.
 3 Chowwokhωyin ωmati, If they are taken.

1 Pωchowhωyvtin ωmati, If we had been taken.
 2 Chechowhωyvkvtin, ωmati, If ye had been taken.
 3 Chowwokhωyvtin ωmati, If they had been, etc.

1 Pωchowhωye wiites, We may be taken. } But it is
 2 Chechowhωyvke wiites, Ye may be taken. } doubtful.
 3 Chowwokhωye wiites, They may be, etc.

1 Pωchowhωyvrane wiites, Probably we will be taken.
 2 Chechowhωyvkvrane wiites, Probably ye will, etc.
 3 Chowwokhωyvrane wiites, Probably they, etc.

1 P^ochowh^oyvranin ^omati, If we are going to be taken.
 2 Chechowh^oyvkranin ^omati, If ye are going, etc.
 3 Chowwokh^oyvranin ^omati, If they are going, etc.

1 P^ochowh^oyvte t^owiitvres, If we shall have been taken.
 2 Chechowh^oyvkvte t^owiitvres, If ye shall, etc.
 3 Chowwokh^oyvte t^owiitvres, If they shall, etc.

1 P^ochowh^oyes, We can be taken.
 2 Chechowh^oyvkes, Ye can be taken.
 3 Chowwokh^oyes, They can be taken.

1 P^ochowh^okyvranat t^olkis, We must be taken.
 2 Chechowh^okyvranakat t^olkis, Ye, etc. }
 3 Chowwokh^okyvranat t^olkis, They, etc. } Most positively.

1 P^ochawvkvnt^omatin ^omh^oyis, We ought to have been taken.
 2 Chechowvkvnt^omatin ^omh^oyis, Ye ought to, etc.
 3 Chawakvkvnt^omatin ^omh^oyis, They ought, etc.

1 P^ochowh^oyin, We being taken.
 2 Chechowh^oyvkin, Ye being taken.
 3 Chowwokh^oyin, They being taken.

Conjugation of LETKITV, To run.

SINGULAR NUMBER.

Indicative mood, present time, singular number.

1 Letkiis, I run.
 2 Letkichkis, Thou runnest.
 3 Letkis, He runs.

Imperfect tense, or first past time.

1 Litiikiis, I ran.
 2 Litiikichkis, You ran.
 3 Litiikis, He ran.

Perfect tense, or second past time.

1 Letkiiyvñkis,	I have run.
2 Letkichkvñkis,	You have run.
3 Letkvñkis,	He has run.

Pluperfect tense, or third past time.

1 Letkiimvttvs,	I had run.
2 Letkichkemvttvs,	You had run.
3 Letki mvttvs,	He had run.

Fourth past time.

1 Letkiiyvntvs,	I ran.
2 Letkichkvntvs,	You ran.
3 Letkvntvs,	He ran.

} Long ago.

First future tense.

1 Litkvaniis,	I will run.
2 Litkvranichkis,	You will run.
3 Litkvranis,	He will run.

} Present-ly.

Second future time.

1 Litkares,	I will run.
2 Litkichkvres,	You will run.
3 Litkvres,	He will run.

} At some future time.

Third future time.

1 Litkepiiyvte tares,	I will have run.
2 Litkepichkvte tares,	You will have run.
3 Litkepvte tares,	He will have run.

Subjunctive mood, present or elliptical future time.

1 Letkiin ωmati,	If I run.
2 Letkichkin ωmati,	If you run.
3 Letkin ωmati,	If he run.

First past time.

1 Letkiiyvtin ωmati,	If I had run.
2 Letkichkytin ωmati,	If you had run.
3 Letkvitin ωmati,	If he had run.

First form of the subjunctive future.

1 Letki wiitiyes,	I may run.	}
2 Letkichke wiites,	You may run.	
3 Letkiwiites,	He may run.	

Second form of the subjunctive future.

1 Litkvrane wiitiyes,	Probably I will run.	}
2 Litkvranchke, wiites,	Probably you will run.	
3 Litkvrane wiites,	Probably he will run.	

Third form of the subjunctive future.

1 Litkvaniin ωmati,	If I am going to run.	}
2 Litkranichkin ωmati,	If you are going to run.	
3 Litkranin ωmati,	If he is going to run.	

Fourth form of the subjunctive future.

1 Litkepiiyvte tōwiitvres,	If I shall have run.	}
2 Litkepichkvte tōwiitvres,	If you will have run.	
3 Litkepvte tōwiitvres,	If he will have run.	

Imperative mood.

1 Litkvs, Run (thou).

Potential mood, present time.

1 Letkiiyes,	I can run.
2 Letkichkes,	You can run.
3 Letkes,	He can run.

Future time.

1 Litkraniiyat tylkis,	I must run.
2 Litkranichkat tylkis,	You must run.
3 Litkranat tylkis,	He must run.

Past time.

1 Letkvntωmatit ωmiis,	I ought to have run.
2 Letkichkvntωmatit ωmichkis,*	You ought to have run.
3 Letkvntωmatit ωmis,†	He ought to have run.

* Or, Letkvntωmatit ωmichkis, You ought to have run.

† ωmiis added, second past time; ωmiiyetes, third past time; ωmiiyvntvs, fourth past time.

Infinitive, first form.

Litkity, To run.

Second form.

Litiikvris. Let me run.

Present Participle.

1 Letkiin,	I running.
2 Letkichkin,	You running.
3 Letkin,	He running.

DUAL.*Indicative mood, present time.*

1 T ^o ok ^o rk ^{es}	We run.
2 T ^o ok ^o rkachkis,	You run.
3 T ^o ok ^o rkis,	They run.

Imperfect tense, or first past time,

1 T ^o ok ^o rr ⁱⁱ kes,	We ran.
2 T ^o ok ^o rr ⁱⁱ k ^{ach} kis,	Ye ran.
3 T ^o ok ^o rr ⁱⁱ kis,	They ran.

Perfect tense, or second past time.

1 T ^o ok ^o rk ^{ey} v ^ñ kis,	We have run.
2 T ^o ok ^o rkachkv ^ñ kis,	Ye have run.
3 T ^o ok ^o rkv ^ñ kis,	They have run.

Pluperfect tense, or third past time.

1 T ^o ok ^o rkemvttvs,	We had run.
2 T ^o ok ^o rkachkemvttvs,	Ye had run.
3 T ^o ok ^o rkemvttvs,	They had run.

Fourth past time,

1 T ^o ok ^o rk ^{ey} vntvs,	We ran.
2 T ^o ok ^o rkachkvntvs,	Ye ran.
3 T ^o ok ^o rkvntvs,	They ran.

} Long ago.

First future time.

1 T <small>o</small> k <small>o</small> rkvrane	We will run.	Pres- ently.
2 T <small>o</small> k <small>o</small> rkvrana <small>ch</small> kis,	Ye will run.	
3 T <small>o</small> k <small>o</small> rkvrana <small>is</small> ,	They will run.	

Second future time.

1 T <small>o</small> k <small>o</small> rkkeyvres,	We will run.	At some future time.
2 T <small>o</small> k <small>o</small> rkachkvres,	Ye will run.	
3 T <small>o</small> k <small>o</small> rkvres,	They will run.	

Third future time.

1 T <small>o</small> k <small>o</small> rkapeyvte tares,	We will have run.
2 T <small>o</small> k <small>o</small> rkepachkvte tares,	Ye will have run.
3 T <small>o</small> k <small>o</small> rkepvte tares,	They will have run.

Subjunctive mood, present or elliptical future time.

1 T <small>o</small> k <small>o</small> rkwen ω mati,	If we run.
2 T <small>o</small> k <small>o</small> rkachkin ω mati,	If ye run.
3 T <small>o</small> k <small>o</small> rkwin ω mati,	If they run.

First past time.

1 T <small>o</small> k <small>o</small> rkkeyvtin ω mati,	If we had run.
2 T <small>o</small> k <small>o</small> rkachkvitin ω mati,	If ye had run.
3 T <small>o</small> k <small>o</small> rkvtin ω mati,	If they had run.

First form of the subjunctive future.

1 T <small>o</small> k <small>o</small> rkwe wiiteyes,	We may run.	Doubt- ful.
2 T <small>o</small> k <small>o</small> rkachke wiites,	Ye may run.	
3 T <small>o</small> k <small>o</small> rkwe wiites,	They may run.	

Second form of the subjunctive future.

1 T <small>o</small> k <small>o</small> rkvrane wiiteyes.	We will run.	In future and probably.
2 T <small>o</small> k <small>o</small> rkvrana <small>ch</small> ke wiites,	Ye will run.	
3 T <small>o</small> k <small>o</small> rkvrane wiites,	They will run.	

Third form of the subjunctive future.

1 T <small>o</small> k <small>o</small> rkvrane ω mati,	If we are going to run.
2 T <small>o</small> k <small>o</small> rkvrana <small>ch</small> kin ω mati,	If ye are going to run.
3 T <small>o</small> k <small>o</small> rkvrana <small>in</small> ω mati,	If they are going to run.

Fourth form of the subjunctive future.

- 1 Təkərkepeyvte təwiitvres, If we shall have run.
- 2 Təkərkepachkvte towiitvres, If ye shall have run.
- 3 Təkərkepvte təwiitvres, If they shall, etc.

Imperative mood.

Təkərvkis! Run (you two).

Potential mood present time.

- 1 Təkərkeyes, We can run.
- 2 Təkərkachkes, Ye can run.
- 3 Təkərkes, They can run.

Future time.

- 1 Təkərvraneyat tylkis, We must run.
- 2 Təkərvranachkat tylkis, Ye must run.
- 3 Təkərvranat tylkis, They must run.

Past time.

[Add *əmiiis* for second, *əmiiyetes* for third, and *əmiiyvntv*s for fourth past time.]

- 1 Təkərkeyvntəmatit omes, We ought to have run.
- 2 Təkərkachkvntəmatit əmachkis, Ye ought, etc.
- 3 Təkərvkntəmatit əmis, They, etc.

First form of the infinitive.

- 1 Təkərkiv, To run.
- 2 Təkəriikeris, Let us run.

Second form of the present participle.

- 1 Təkərken, We running.
- 2 Təkərkachkin, You running.
- 3 Təkərkin, They running.

PLURAL.*Indicative mood, present time, plural number.*

- 1 Pefatkes, We run.
- 2 Pefatkachkis, Ye run.
- 3 Pefatkakis, They run.

Imperfect tense, or first past time.

1 Pefatiikes, We ran.
 2 Pefatiikachkis, Ye ran.
 3 Pefatiikis, They ran.

Perfect tense, or second past time.

1 Pefatkeyvñkis, We have run.
 2 Pefatkachkvñkis, Ye have run.
 3 Hefatkvñkis, They have run.

Pluperfect tense or third past time.

1 Pefatke mvttvs, We had run.
 2 Pefatkachke mvttvs, Ye had run.
 3 Pefatki mvttvs, They had run.

Fourth past time.

1 Pefatke yvntvs, We ran.
 2 Pefatkachkvntvs, Ye ran.
 3 Pefatkvntvs, They ran. } Long ago.

First future time.

1 Pefatkvránes, We will run.
 2 Pefatkvránachkis, Ye will run.
 3 Pefatkvrani, They will run. } Presently.

Second future time.

1 Pefatkeyvres, We will run.
 2 Pefatkachkvres, Ye will run.
 3 Pefatkvres, They will run. } After a while.

Third future time.

1 Pefatkepeyvte tares, We will have run.
 2 Pefatkepachkvte tares, Ye will have run.
 3 Pefatkepvte tares, They will have run.

Subjunctive mood, present or elliptical future time.

1 Pefatken ωmati, If we run.
 2 Pefatkachkin ωmati, If ye run.
 3 Pefatkin ωmati, If they run.

INDICATIVE MOOD—HISTORIC TENSE.

Singular.

1 Letkiiyvtes,	I ran.
2 Letkichkvtes,	You ran,
3 Letkvtes,*	He ran.

Dual.

1 Twokorkeyvtes,	We two ran.
2 Twokorkachkvtes,	Ye two ran.
3 Twokorkvtes,	They two ran.

Plural.

1 Pefatkeyvtes,	We ran.
2 Pefatkachvtes,	Ye ran.
3 Pefatkvtes,	They ran.

FUTURE IMPERATIVES.

Singular.

Litkvetchvs,

Dual.

Twokorkvkvetchvs,

Plural.

Pefatkvkvetchvs,

} Run at some future time.

INDICATIVE MOOD—FREQUENTATIVE TENSE.

Singular.

1 Litkiiyvntet,	I ran frequently.
2 Letkickvntet,	You ran frequently.
3 Letkvntet,	He ran frequently.

Dual.

1 Twokorkeyvntet,	We two ran frequently.
2 Twokorkachkvntet,	Ye two ran frequently.
3 Twokorkvntet,	They two ran frequently.

* Another form of the Historic which occurs in all the numbers of the different verbs is, to add the sign of the fourth past time, as, Letkiiyvte tis tvntvs, I ran long ago; but this is beyond the personal recollection of the speaker.

Plural.

1 Pefatkeyvntet,	We two ran frequently.
2 Pefatkachkvntet,	Ye two ran frequently.
3 Pefatkvtet,	They two ran frequently.

Subjunctive mood, first past time.

1 Pefatkeyvtin ωmati,	If we had run.
2 Pefatkachkvitin ωmati,	If ye had run.
3 Pefatkakvtin ωmati,	If they had run.

First form of the subjunctive future.

1 Pefatke wiiteyes,	We may run.
2 Pefatkachke wiites,	Ye may run.
3 Pefatke wiites.	They may run.

Second form of the subjunctive future.

1 Pefatkvraneyiis ωmewiites,	We will run.
2 Pefatkvranchkiis ωmewiites,	Ye will run.
3 Pefatkuraniis ωmewiites.	They will run.

Probably and in future.

Third form of the subjunctive future.

1 Pefatkvransen ωmati,	If we are going to run.
2 Pefatkvranchkin ωmati,	If ye are going to run.
3 Pefatkvrarin ωmati,	If they are going to run.

Fourth form of the subjunctive future.

1 Pefatkepeyvte tōwiityres,	If we shall have run.
2 Pefatkepachkvte tōwiityres,	If ye shall have run.
3 Pefatkepvte tōwiityres,	If they shall have run.

Imperative mood.

Pefatkvikis,	Run (all).
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Potential mood, present time.

1 Pefatkeyes,	We can run.
2 Pefatkachkes,	Ye can run.
3 Pefatkes,	They can run.

Future time.

1 Pefatkvraneyat tvlkis, We must run.
 2 Pefatkvranchkat tvlkis, Ye must run.
 3 Pefatkvranaat tvlkis, They must run.

Past time,

(Add *ω*miis for second; *ω*miiyvtes for third; and *ω*miiyvntvs, for fourth past time.)

1 Pefatkeyvntωmatit ωmes, We ought to have run.
 2 Pefatkachkvntωmatit ωmachkis, Ye should have run.
 3 Pefatkakvntωmatit ωmakis, They should have run.

Infinitive, first form.

1 Pefatkitv, To run.
 2 Pefatkvkeris, Let us run.

Infinitive, second form, present participle.

1 Pefatken, We running.
 2 Pafatkachkin, Ye running.
 3 Pefatkin, They running.

Conjugation of KIICHETV, To say.

FIRST SINGULAR.

When the Nominative and Objective cases are both singular.

Indicative mood, present time, singular number.

1 Kiichiis, I say to him or her.
 2 Kiichichkis, Thou sayest to him, etc.
 3 Kiichis, He or she says, etc.

Imperfect or first past time.

1 Kiičhiis, I said to him or her.
 2 Kiičchichkis, Thou saidst to, etc.
 3 Kiičhis, He or she said to, etc.

Perfect, or second past time.

1 Kiichiyyvnkis, I have said to him, etc.
 2 Kiichichkvñkis, Thou hast said to, etc.
 3 Kiichvnkis, He or she had said, etc.

Pluperfect, or third past time.

1 Kiichiimvtvs, I had said.
 2 Kiichichkemvtvs, Thou hadst said.
 3 Kiichemvtvs, He or she had said.

Fourth past time.

1 Kiichiyyvntvs, I said.
 2 Kiichichkvntvs, Thou saidst. } Long
 3 Kiichvntvs, He or she said. } ago.

First future time.

1 Kiichvraiiis, I will say. } Immediate-
 2 Kiichvranichkis, Thou, etc. } ly, or very
 3 Kiichvranis, He or, etc. } soon.

Second future time.

Kiichares, I will say. } At
 Kiichichkvres, Thou wilt say. } some
 Kiichvres, He or she, etc. } future
 time.

Third future time.

Kiichepiiyvte tares, I will have said.
 Kiichepichkvte tares, Thou wilt have said.
 Kiichepvte tares, He or she will, etc.

Subjunctive mood, present or elliptical future time.

Kiichiin ωmati, If I say.
 Kiichichkin ωmati, If thou sayest.
 Kiichin ωmati, If he or she says.

Past time.

Kiichiyytin ωmati, If I had said.
 Kiichichkvthn ωmati, If thou hadst said.
 Kiichvtin ωmati, If he or she had said.

First form of the subjunctive future.

Kiiche wiitiyes,	I may say. } Thou, etc. } He, etc. } But it is
Kiichichke wiites,	
Kiiche wiites,	

Second form of the subjunctive future.

Kiichvrane wiiteyes,	Probably I may say. } Probably thou, etc. } Probably he, etc. } In fu-
Kiichvraniichke wiites,	
Kiichvrane wiites,	

Third form of the subjunctive future.

Kiichvraniin ωmati,	If I am going to say.
Kiichvraniichkin ωmati,	If thou art going to say.
Kiichvraniin ωmati,	If he or she is, etc.

Fourth form of the subjunctive future.

Kiichepiiyvte tōwiitvres,	If I shall have said.
Kiichepichkvte tōwiitvres,	If thou wilt have said.
Kiichipvte tōwiitvres,	If he or she will, etc.

Imperative, first form.

Kiichvṣ,	Say (harshly).
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Imperative, second form.

Kiichepvs,	Say (mildly).
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Potential mood, present time.

Kiichiyes,	I can say.
Kiichichkes,	Thou canst say.
Kiiches,	He or she can say.

Future time.

Kiichvraniyat tvlkis,	I must say.
Kiichvraniichkat tvlkis,	Thou must say.
Kiichvranaat tvlkis,	He or she must say.

Past time.

Kiichvkvntωmatin ωmiis,	I ought to have said.
Kiichvkvntωmatin ωmichkis,	Thou oughtest, etc.
Kiichvkvntωmatin ωmis,	He or she ought, etc

Infinitive, first form.

Kiichetv,	To say, or tell.
Kiihchvris,	Let me say.

Infinitive, second form.

Kiihchekvs,	Let him or her say.
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Participles.

Kiichiin,	I saying.
Kiichichkin,	You saying.
Kiichin,	He or she saying.

SECOND SINGULAR.

When the Nominative is singular, and the Objective plural.

Kiichakiis,	I say to them.
Kiichakichkis,	Thou sayest to them.
Kiichakis,	He or she says to them.
Kiichákiis,	I said to them.
Kiichákichkis,	Thou didst say to them.
Kiichákis,	He or she said to them.
Kiichakiyyvñkis,	I have said to them.
Kiichakichkvñkis,	Thou hadst said to, etc.
Kiichakvñkis,	He or she has, etc.
Kiichakiimvtvs,	I had said to them.
Kiichakichkemvtvs,	Thou hadst said to, etc.
Kiichakemvtvs,	He or she had said, etc.
Kiichakiyyvntvs,	I said to them.
Kiichakichkvntvs,	Thou saidst, etc.
Kiichakvntvs,	He or she, etc. } Long ago.
Kiichvkvraniiis,	I will say, etc.
Kiichvkvranichkis,	Thou, etc. } Soon.
Kiichvkvranis,	He or she, etc. }
Kiichvkáres,	I will say, etc. } At a
Kiichvkichkvres,	Thou wilt say. }
Kiichvkvres,	He will say. } future time.

Kiiichvkepiiyvte tares,	I will have said to them.
Kiichvkepichkvte tares,	Thou wilt have, etc.
Kiichvkepvte tares,	He or she will have, etc.
Kiichakiin ωmati	If I do say to them.
Kiichakichkin ωmati,	If thou dost say to them.
Kiichakin ωmati,	If he or she does, etc.
Kiichakiiyvtin ωmati,	If I had said to them.
Kiichakichkvtin ωmati,	If thou hadst said, etc.
Kiichakvtin ωmati,	If he said to them.
Kiichake wiitiyes,	I may say to them.
Kiichakichke wiites,	Thou mayest say, etc.
Kiichake wiites,	He or she may say, etc.
Kiichvkvrane wiitiyes,	Probably I, etc. } At a
Kiichvkvraneichke wiites,	Prob. thou, etc. } future
Kiichvkvrane wiites,	Prob. he, etc. } time.
Kiichvranaiin ωmati,	If I am going to say, etc.
Kiichvkvraneichkin ωmati,	If thou art going, etc.
Kiichvkvranein ωmati,	If he or she is, etc.
Kiichvkepiiyvte tōwiitvres,	If I shall have, etc.
Kiichvkepichkvte tōwiitvres,	If thou shalt, etc.
Kiichvkipvte tōwiitvres,	If he or she shall, etc.
Kiichvkvs,	Say to them (harshly).
Kiichvkepvs,	Say to them (mildly).
Kiichakiiyes	I can say to them.
Kiichakichkes,	Thou canst say to them.
Kiichakes,	He can say to them.
Kiichvkvraniyat tylkis,	I must say to them.
Kiichvkvraneichkat tylkis,	You must say to them.
Kiichvkvranaat tylkis,	He must say to them.
Kiichakvkvntωmatin ωmiis,	I ought to have, etc.
Kiichakvkvntωmatin ωmichkis,	Thou oughtest, etc.
Kiichakvkvntωmatin ωmis,	He or she, etc.

Kiichvketv,	To say.
Kiichahkvris	Let me say.
Kiichakekvs	Let him say.
Kiichakiin,	I saying to them.
Kiichakichkin,	You saying to them.
Kiichakin,	He or she saying, etc.

FIRST PLURAL.

When the Nominative is plural, and the Objective singular.

1 Kiiches,	We say to him or her.
2 Kiichachkis,	Ye say to him or her.
3 Kiichakis,	They say to him or her.
1 Kiihches,	We said to him or her.
2 Kiihchachkis,	Ye said to him or her.
3 Kiichákis,	They said to him or her.
1 Kiicheyvñkis,	We have said to him or her.
2 Kiichachkvñkis,	Ye have said to him or her.
3 Kiichakvñkis,	They have said, etc.
1 Kiichemvtv,	We had said to him, etc.
2 Kiichachkemvtv,	Ye had said, etc.
3 Kichake mvtv,	They had said, etc.
1 Kiicheyvntv,	We said, etc.
2 Kiichachkvntv,	Ye said, etc.
3 Kiichakvntv,	They said, etc.
1 Kiichvranes,	We will say, etc.
2 Kiichvranachkis,	Ye will say, etc.
3 Kiichvkvranis,	They will say, etc.
1 Kiicheyvres,	We will say, etc.
2 Kiichachkvres,	Ye will say, etc.
3 Kiichvkvres,	They will say, etc.
1 Kichepeyvte táres,	We will have said, etc.
2 Kiichepachkvte táres,	Ye will have said, etc.
3 Kiichvkepvte táres.	They will have said, etc.

Before some
future time
specified.

1	Kiichen ω mati,	If we say.
2	Kiichachkin ω mati,	If ye say.
3	Kiichakin ω mati,	If they say.
1	Kiicheyvtin ω mati,	If we had said.
2	Kiichachkvtin ω mati,	If ye had said.
3	Kiichakvtin ω mati,	If they had said.
1	Kiichewiiteyes,	We may say.
2	Kiichachke wiites,	Ye may say.
3	Kiichake wiites,	They may say.
1	Kiichvrâne wiiteyes,	Probably we may say.
2	Kiichvranachke wiites,	Probably ye may say.
3	Kiichvkvrane wiites,	Probably they may say.
1	Kiichvranen ω mati,	If we are going to say.
2	Kiichvranachkin ω mati,	If ye are going to say.
3	Kiichvkvrainin ω mati,	If they are going to say.
1	Kiichepeyvt t ω wiitvres,	If we shall have said.
2	Kiichepachkvt t ω wiitvres,	If ye shall have said.
3	Kiichvkepvte t ω wiitvres,	If they shall have said.
2	Kiichvkis,	Say ye (harshly).
2	Kiichepvkis,	Do ye say to him (mildly).
1	Kiicheyes,	We can say.
2	Kiichachkes,	Ye can say.
3	Kiichakes,	They can say.
1	Kiichvraneyat tvlkis,	We must say.
2	Kiichvranachkat tvlkis,	Ye must say.
3	Kiichvkvrana ω tvkis,	They must say.
1	Kiichvkvt ω matin ω mes,	We ought to have said.
2	Kiichvkvt ω matin ω machkis,	Ye ought to have said.
3	Kiichvkvt ω matin ω makis,	They ought to have said.

1 Kiichvketyv,	To say.
2 Kiikcheris,	Let us say to him.
3 Kiihchakekvs,	Let them say to him.
1 Kiichen,	We saying.
2 Kiichachkin,	Ye saying.
3 Kiichakin,	They saying.

SECOND PLURAL.

When the Nominative and Objective are both plural.

Kiichakes,	We say to them.
Kiichakachkis,	Ye say to them.
Kiichvkakis,	They say to them.
Kiichałkes,	We said to them.
Kiichałkachkis,	Ye said to them.
Kiichvkakakis,	They said to them.
Kiichakeyvñkis,	We have said to them.
Kiichakachkvñkis,	Ye have said to them.
Kiichvkakvñkis,	They have said to them.
Kiichakemvtvs,	We had said to them.
Kiichakachkemvtvs,	Ye had said to them.
Kiichvkakemvtvs,	They had said to them.
Kiichakeyvntvs,	We said, etc. }
Kiichakachkvntvs,	Ye said, etc. }
Kiichvkakvntvs,	They said, etc. } Long ago.
Kiichvkvrances,	We will say, etc. }
Kiichvkvkvranchkis,	Ye will say, etc. }
Kiichvkvkvraniś,	They will say, etc. } soon.
Kiichvkvkkeyvres,	We will say, etc. }
Kiichvkvkáchkvres,	Ye will say, etc. }
Kiichvkvkvres,	They will say, etc. } At some future time.
Kiichvkvkpeyvte tares,	We will have said, etc.
Kiichvkvkepachkvte tares,	Ye will have said, etc.
Kiichvkvkepvte táres,	They will have, etc.

Kiichaken ωmati, If we do say to them.

Kiichakachkin ωmati, If ye do say to them.

Kiichvkakin ωmati, If they say to them.

Kiichakeyvtin ωmati, If we had said to them.

Kiichakachkvtin ωmati, If ye had said to them.

Kiichvkakvtin ωmati, If they had said to them.

Kiichakeye wiites, We may say to them.

Kiichakachke wiites, Ye may say to them.

Kiichvkake wiites, They may say to them.

Kiichvkvrani wiiteyes, Prob. we may, etc. } At
 Kiichvkvranchke wiites, Prob. ye may, etc. } some
 Kiichvkvkvrane wiites, Prob. they, etc. } future
 time.

Kiichvkranen ωmati, If we are going to say
 to them.

Kiichvkranachkin ωmati, If ye are going, etc.

Kiichvkvkranin ωmati, If they are going, etc.

Kiichvkvkepeyvte tōwiitvres, If we shall have
 said to them.

Kiichvkvkepachkvte tōwiitvres, If ye shall, etc.

Kiichvkvkepvtē tōwiitvres, If they shall, etc.

Kiichvkvkis, Say to them (harshly).

Kiichvkvkepvkis, Say to them (mildly).

Kiichakeyes, We can say to them.

Kiichakachkes, Ye can say to them.

Kiichvkakes, They can say to them.

Kiichvkvkraneyat tvlkis, We must say, etc.

Kiichvkvkranachkat tvlkis, Ye must say, etc.

Kiichvkvkranat tvlkis, They must, etc.

Kiichvkakvkvntωmatin ωmakes, We ought to have
 said to them, etc.

Kiichvkakvkvntωmatin ωmákachkis, Ye ought, etc.

Kiichvkakvkvntωmatin ωmákis, They, etc.

Kiichvkvetv,	To say.
Kiichakvkeris (harshly),	Let us say to them.
Kiicháken,	We saying to them.
Kiichakachkin,	Ye saying to them.
Kiichvkakin,	They saying to them.

INDICATIVE MOOD—HISTORIC TENSE.

First singular.

1 Kiichiyytes,	I said to him.
2 Kiichichkvtes,	You said to him.
3 Kiichvtes,	He said to him.

Second singular.

1 Kiichakiiyytes,	I said to them.
2 Kiichakichkvtes,	You said to them.
3 Kiichakvtes,	He said to them.

First plural.

1 Kiichvkeyvtes,	We said to him.
2 Kiichvkachkvtes,	Ye said to him.
3 Kiichvkvtes,	They said to him.

Second plural.

1 Kiichvkvkeyvtes,	We said to them.
2 Kiichvkachkvtes,	Ye said to them.
3 Kiichvkvkvtes,	They said to them.

Imperative future.

Kiichvtchvs,	You say to him.
Kiichvkvtchvs,	You say to them.
Kiichvkvkvvtchvs,	Ye say to them, or, say ye to them.

FREQUENTATIVE TENSE.

Singular.

Chakiichvntet,	He said to me.
Chekiiichvntet,	He said to you.
Kiichvntet,	He said to him.

} From time to time.

Plural.

Chakiichkvntöt,	They said to me.
Chekiiichkvntöt,	They said to you.
Kiichkvntöt,	They said to him.
Kiicheyvntöt,	We said to him.
Kiichachkvntöt,	Ye said to him.
Kiichkvntöt,	They said to him.
Kiichvkeyvntöt,	We said to them.
Kiichvkachkvntöt,	Ye said to them.
Kiichvkvkvntöt,	They said to them.

From time to time.

FIRST SINGULAR.

When the Nominative and Objective cases are both singular, with the negative form.

Kiichakes,	I do not say to him or her.
Kiichichkekès,	Thou dost not, etc.
Kiichekès,	He or she does not, etc.
Kiichvkiisis,	I did not say, etc.
Kiichichkekiisis,	Thou didst not, etc.
Kiichekiisis,	He or she did not, etc.
Kiichakovnkis,	I have not said, etc.
Kiichichkekvnkis,	Thou hast not, etc.
Kiichekvnkis,	He or she has not, etc.
Kiichakω mvtvs,	I had not said, etc.
Kiichichkekω mvtvs,	Thou hadst not, etc.
Kiichekωmvtvs,	He or she had not, etc.
Kiichakovntvs,	I did not say.
Kiichichkekvnntvs,	Thou didst not say.
Kiichekvnntvs,	He or she did not say.
Kiichvranakes,	I will not say.
Kiichvranichkekès,	Thou wilt not say.
Kiichvranekès,	He or she will not say.

Long ago.

Very soon.

Kiichvkáres,	I will not say.	At some future time.
Kiichichkekáres,	Thou wilt not say.	
Kiichekáres,	He or she will not say.	
Kiichvkén ὠmati,	If I do not say.	
Kiichichkekén ὠmati,	If thou dost not say.	
Kiichekén ὠmati,	If he or she does not say.	
Kiichvkatin ὠmati,	If I had not said.	
Kiichichkekatin ὠmati,	If thou hadst not said.	
Kiichekatin ὠmati,	If he or she had not said.	
Kiichakω wiites,	I may not say.	But may.
Kiichichkekω wiites,	Thou mayest, etc.	
Kiichekω wiites,	He or she may, etc.	
Kiichvranakω wiites,	Probably I may not say.	
Kiichvranichkekω wiites,	Probably thou mayest not say.	
Kiichvranekω wiites,	Probably he or she may not say.	
Kiiehvraniken ὠmati,	If I am not going to say.	
Kiichvranichkekén ὠmati,	If thou art not going to say.	
Kiichvranekén ὠmati,	If he or she is not going to say.	
Kiikchichkvs,	Do not say.	(harshly).
Kiichepichkvs,		
Kiičchakωs,	I can not say.	
Kiičchichkekωs,	Thou canst not say.	
Kiičchekωs,	He or she can not say.	
Kiichvkaranekat tvlkis,	I must not say.	
Kiichvranichkekat tvlkis,	Thou must not say.	
Kiichvranekat tvlkis,	He must not say.	

Kiicheskvnt̄matin ω̄miis,	I ought not to have said.
Kiicheskvnt̄matin ω̄michkis,	Thou oughtest not to have said.
Kiicheskvnt̄matin ω̄mis,	He or she ought not to have said.
Kiichetv t̄w̄k̄w̄,	Not to say.
Kiihchiiyatis,	Let me not say.
Kiihchatis,	Let him not tell him.
Kiichaken,	I not saying to him.
Kiichichkek̄n,	Thou not saying to him.
Kiichek̄n,	He not saying to him.

SECOND SINGULAR.

When the Nominative is singular, and the Objective plural, with the negative form.

Kiichvkakes,	I do not say to them.
Kiichvkachkek̄s,	Thou dost not say to, etc.
Kiichvkek̄s,	He does not say to them.
Kiichvkakiisis,	I did not say to them.
Kiichvkichkekiisis,	Thou didst not say, etc.
Kiichvkekiisis,	He did not say, etc.
Kiichakvkv̄nkis,	I have not said to them.
Kiichakichkek̄kv̄nkis,	Thou hast not said to them.
Kiichvkek̄kv̄nkis,	He has not said to them.
Kiichakvk̄ mvt̄vs,	I had not said to them.
Kiichvkichkek̄k̄ mvt̄vs,	Thou hadst not, etc.
Kiichvkek̄k̄ mvt̄vs,	He had not said to them.
Kiichakvkvnt̄vs,	I did not, etc. }
Kiichvkichkek̄kvnt̄vs,	Thou, etc. } Long ago.
Kiichvkek̄kvnt̄vs,	He did, etc. }

Kiichvkranakəs,	I will not, etc.	Very soon.
Kiichvkranichkekəs,	Thou wilt, etc.	
Kiichvkranekəs,	He will, etc.	
Kiichvkvkkáres,	I will not, etc.	At a future time.
Kiichvkichkekáres,	Thou wilt, etc.	
Kiichvkekáres,	He will, etc.	
Kiichvkvkn̥əmati,	If I do not, etc.	
Kiichvkichkekən̥əmati,	If thou dost not, etc.	
Kiichvkekən̥əmati,	If he does not, etc.	
Kiichvkvkatin̥əmati,	If I had not, etc.	
Kiichakichkekatin̥əmati,	If thou hadst not, etc.	
Kiichvkekatin̥əmati,	If he had not, etc.	
Kiichvkvkw̥ wiites,	I may not, etc.	
Kiichvkichkekkw̥ wiites,	Thou mayest not, etc.	
Kiichvkekkw̥ wiites,	He may not, etc.	
Kiichvkranakw̥ wiites,	Prob. I may, etc.	At some future time.
Kiichvkranichkekw̥ wiites,	Prob. thou, etc.	
Kiichvkranekw̥ wiites,	Prob. he, etc.	
Kiichvkranakn̥əmati,	If I am not going, etc.	
Kiichvkranichkekən̥əmati,	If thou art not, etc.	
Kiichvkranekən̥əmati,	If he is not, etc.	
Kiichykvkəs,	I do not say to them (harshly).	
Kiichvkvkepvkəs,	I do not say to them (mildly).	
Kiichhalíkakw̥s,	I can not say to them.	
Kiichhalíkichkekw̥s,	Thou canst not, etc.	
Kiichhalíkekəs,	He can not, etc.	
Kiichvkranakat tvlkis,	I must not say to them.	
Kiichvkranichkekat tvlkis,	Thou must not, etc.	
Kiichvkranekat tvlkis,	He must not, etc.	
Kiichvkeskvntəmatin̥əmmiis,	I ought not to have said, etc.	
Kiichvkeskvntəmatin̥əmichkis,	Thou, etc.	
Kiichvkeskvntəmatin̥əmis,	He ought, etc.	

Kiichvketvtw̄kes,
Kiichahkiiyatis,
Kiichahkatis,

Not to say.
Let me not say.
Let him not say to them.

Kiichakaken,
Kiichvkichkek̄en,
Kiichvkek̄en,

I not saying to them.
You not saying to them.
He not saying to them.

FIRST PLURAL.

When the Nominative is plural and the Objective singular, with the negative form.

Kiichek̄es,
Kiichachkek̄es,
Kiichvkek̄es,

We do not say to him.
Ye do not say, etc.
They do not say, etc.

Kiichvkékiisis,
Kiichvkachkekiisis,
Kiichvkekiisis,

We did not say, etc.
Ye did not say, etc.
They did not say, etc.

Kiichekvñkis,
Kiichachkekvñkis,
Kiichakekvñkis,

We have not said, etc.
Ye have not said, etc.
They have not said, etc.

Kiichek̄omvtvs,
Kiichachkek̄omvtvs,
Kiichvkek̄omvtvs,

We had not said, etc.
Ye had not said, etc.
They had not said, etc.

Kiichekvntvs,
Kiichachkekvntvs,
Kiichvkekvntvs,

We did not, etc. }
Ye did not, etc. }
They did not, etc. } Long ago.

Kiichvranek̄es,
Kiichvranachkek̄es,
Kiichvranek̄es,

We will not, etc. }
Ye will not, etc. }
They will not, etc. } Soon.

Kiichekáres,
Kiichachkekáres,
Kiichvkekáres,

We will not, etc. } At some
Ye will not, etc. } future
They will, etc. } time.

Kiicheken ωmati,	If we do not say, etc.
Kiichachkekən ωmati,	If ye do not say, etc.
Kiichvkekən ωmati,	If they do not say, etc.
Kiichekatin ωmati,	If we had not said, etc.
Kiichachkekatin ωmati,	If ye had not said, etc.
Kiichvkekatin ωmati,	If they had not said, etc.
Kiichekω wiites,	We may not say, etc.
Kiichachkekω wiites,	Ye may not say, etc.
Kiichvkekω wiites,	They may not say, etc.
Kiichvranekω wiites,	Probably we may not, etc.
Kiichvranachkekω wiites,	Probably ye may, etc.
Kiichvranekən ωmati,	If we are not going to, etc.
Kiichvranachkekən ωmati,	If ye are not going, etc.
Kiichvranekən ωmati,	If they are not going, etc.
Kiikhachchkvs,	Say not (harshly).
Kiichelipachchkvs,	Say not (softly).
Kiikhchekωs,	We can not say, etc.
Kiikhachkekωs,	Ye can not say, etc.
Kiichahkekωs,	They can not say, etc.
Kiichvranekat tvlkis,	We must not say, etc.
Kiichvranachkekət tvlkis,	Ye must not say, etc.
Kiichvranvkekət tvlkis,	They must not say, etc.
Kiicheskvntωmatin ωmes,	We ought not to have said, etc.
Kiicheskvntωmatin ωmachkis,	Ye ought not to have said, etc.
Kiicheskvntωmatin ωmakis,	They ought not to have said, etc.

Kiihcheyatis,
Kiihcatskatis,

Let us not say.
Let them not say.

When the Nominative and Objective are both plural, with the negative form.

Kiichakékes,	We do not say to them.
Kiichvkachkekés,	Ye do not say, etc.
Kiichvkvkekés,	They do not say, etc.
Kiichvkvkkékiisis,	We did not say, etc.
Kiichvkachkekékiisis,	Ye did not say, etc.
Kiichvkvkekékiisis,	They did not say, etc.
Kiichvkekévkñkis,	We did not say, etc.
Kiichvkachkekévkñkis,	Ye did not say, etc.
Kiichvkvkekévkñkis,	They did not say, etc.
Kiichvkékω mvtvs,	We have not said, etc.
Kiichvkachkekékω mvtvs,	Ye have not said, etc.
Kiichvkkekékω mvtvs,	They have not said, etc.
Kiichvkékvtvts,	We did not, etc.
Kiichvkachkekvtvts,	Ye did not, etc.
Kiichvkikvtvts,	They did not, etc. } Long ago.
Kiichvkvranékes,	We will not say, etc.
Kiichvkvranachkekés,	Ye will not say, etc.
Kiichvkvranékés,	They will not say, etc.
Kiichvkvkekares,	We will not say, etc.
Kiichvkachkekares,	Ye will not say, etc.
Kiichvkvkekares,	They will not say, etc.
Kiichvkékən ωmati,	If we do not say, etc.
Kiichvkachkekən ωmati,	If ye do not say, etc.
Kiichvkikən ωmati,	If they do not say, etc.
Kiichvkékatin ωmati,	If we had not said, etc.
Kiichvkachkekatin ωmati,	If ye had not said, etc.
Kiichvkvkekatin ωmati,	If they had not said, etc.

Kiichvkekω wiites,	Probably we will not, etc.
Kiichvkachkekω wiites,	Probably ye, etc.
Kiichvkvkekω wiites,	Probably they, etc.
Kiichvkranékω wiites,	Probably we will, etc.
Kiichvkranachkekω wiites,	Probably ye, etc.
Kiichvkranvkekω wiites,	Probably they, etc.
Kiichvkranéken ωmati,	If we are not going, etc.
Kiichvkranachkeken ωmati,	If ye are not, etc.
Kiichvkranvkekωn ωmati,	If they are not, etc.
Kiichvkahkachkvs,	Do not say, etc. (harsh)
Kiichvkkehpachkvs,	Do not say, etc. (mild)
Kiichalíkékωs,	We will not say, etc.
Kiichalíkachkekωs,	Ye will not say, etc.
Kiichvkalíkekωs,	They will not say, etc.
Kiichvkranékat tvlkis,	We must not say, etc.
Kiichvkranachkekat tvlkis,	Ye must not say, etc.
Kiichvkranekat tvlkis,	They must not say, etc.
Kiichvkkekvtωmatit ωmakes,	We ought not to have, etc.
Kiichvkachkekvtωmatit ωmachkis,	Ye ought not, etc.
Kiichvkvikkvntωmatit ωmakis,	They ought not, etc.
Kiichvkvetv tōkω,	To not say to them.
Kiichvkalíkvkatis,	Let us not say, etc. (mild)
Kiichvkvkehpvkatis,	Let us not, etc. (harsh)

At a more future
time.

Kiichvkéken,	We not saying, etc.
Kiichvkachkekən,	Ye not saying, etc.
Kiichvkvkiken,	They not saying, etc.

Variations of the Neuter verb To be.

Indicative mood, present tense, singular.

1 T̄woyiis,	I am.
2 T̄woyichkis,	Thou art.
3 T̄woyis,	He is.

Plural.

1 T̄woyepes,	We are.
2 T̄woyepachkis,	Ye are.
3 T̄woyepis,	They are.

Singular, imperfect tense.

1 Vnitiisis,	It was I.
2 Chemitiisis,	It was you.
3 Emitiisis,	It was he.

Plural.

1 P̄omitisis,	We were the persons.
2 Chemitakitiisis,	Ye were the persons.
3 Emitakitiisis,	They were the persons.

Singular, perfect tense, or second past time.

1 Vnitv̄nkis,	It was I.
2 Chemitv̄nkis,	It was you.
3 Emitv̄nkis,	It was he.

Plural.

1 P̄omi tv̄nkis,	We were the persons.
2 Chemitaki tv̄nkis,	Ye were the persons.
3 Emitaki tv̄nkis,	They were the persons.

Singular, third past time.

1 Vni t̄omvttvs,	It was I.
2 Chemi t̄omvttvs,	It was you.
3 Emi t̄omvttvs,	It was he.

Plural.

1 Pœmi tœmvttvs, We were the persons.
 2 Chemitaki tœmvttvs, Ye were the persons.
 3 Emitaki tœmvttvs, They were the persons.

Singular, fourth past time.

1 Vni tvntvs, It was I.
 2 Chemi tvntvs, It was you.
 3 Emitvntvs, It was he.

Plural.

1 Pœmi tvntvs, We were the persons.
 2 Chemitaki tvntvs, Ye were the persons.
 3 Emitaki tvntvs, They were the persons.

EXAMPLE.

Nini timpin istit heerin hechiiyvntvs, Long ago I saw some one standing near to the road-side. Vni tvntvs, It was I whom you saw.*

Singular.

1 Vnitates, I was the one. } Surely, or
 2 Chemitates, You was, etc. } undoubtedly.
 3 Emitates, He was, etc. }

Plural.

1 Pœmitates, We were the persons.
 2 Chemitakitates, Ye were the persons.
 3 Emitakitates, They were the persons.

Historic tense, singular.

1 Vnitiistvntvs, It was I. } According to
 2 Chemitiistvntvs, It was you. } information
 3 Emitiistvntvs, It was he. } received.

* All of the preceding tenses imply personal knowledge or consciousness on the part of the speaker ; and although the various past tenses have the same English translation, yet they convey to the Indian mind a difference as to past time.

Plural.

1 Pœmitiistvntvs, We were the ones.
 2 Chemitakitiistvntvs, Ye were the ones.
 3 Emitakitiistvntvs, They were the ones.

Occasional tense, singular.

1 Vnitvnten, I am.
 2 Chemitvnten, Thou art.
 3 Emitvnten, He is.

Plural. { Habitually
 1 Pœmitvnten, We are. (told, annoyed,
 2 Chemitakitvnten, Ye are. etc).
 3 Emitakitvnten, They are.

First future tense, singular.

1 Vnitaraniisis, I am to be the one.
 2 Chemitaraniisis, You are to be, etc.
 3 Emitaranisis, He is to be, etc.

Plural. { According to previous
 1 Pœmitaraniisis, We are to be, etc.
 2 Chemitaki taraniisis, Ye are to be, etc.
 3 Emitaki taraniisis, They are to be, etc.

Another form, singular.

1 Vnitaranis, I am to be the one.
 2 Chemitaranis, You are to be, etc.
 3 Emitaranis, He is to be the, etc.

Plural. { Without reference to
 1 Pœmitaranis, We are to be, etc.
 2 Chemitakitaranis, Ye are to be, etc.
 3 Emitakitaranis, They are to, etc.

Second future tense, singular.

1 Vnulares, It will be I the one.
 2 Chemitulares, You will be the one.
 3 Emitulares, He will be the one.

Plural.

1 Pœmitares,	We will be the persons.
2 Chemitakitares,	Ye will be the persons.
3 Emitakitares,	They will be the persons.

EXAMPLE.

Istiimvt mikkω hakvrhakis? Who will be made chief? Vnulares, I will be the person; Chemitares, It will be you, etc.

Subjunctive mood, present time, singular.

1 Vni tœwiites,	It may be me.
2 Chemi tœwiites,	It may be you.
3 Emi tœwiites,	It may be him.

Plural.

1 Pœmi tœwiites,	It may be us.
2 Chemitaki tœwiites,	It may be you.
3 Emitaki tœwiites,	It may be them.

Another form, singular.

1 Vniten œmati,	If I am.
2 Chemiten œmati,	If you are.
3 Emiten œmati,	If he is.

Plural.

1 Pœmiten œmati,	If we are.
2 Chemitakiten œmati,	If ye are.
3 Emitakiten œmati,	If they are.

EXAMPLE.

Mikket hvmkvtekeyan tylœf achulin epœtot tvra nachekkiisis; Vniten œmati lvpkœsan kirritvn chiiyachis,

We have learned that the king is going to send some one to the old nation; if I am the one (or if it be me), I wish to know it soon.

Singular.

- 1 Vnitatetiis ωmewiites, Perhaps it was I, or me.
- 2 Chemitatetiis ωmewiites, Perhaps it was you, etc.
- 3 Emitatitiis ωmewiites, Perhaps it was he, etc.

Plural.

- 1 Pωmi tatetiis ωmewiites, Perhaps we were the persons.
- 2 Chemitaki tatetiis ωmewiites, Perhaps ye were, etc.
- 3 Emitaki tatetiis ωmewiites, Perhaps they, etc.

Future tense, singular.

- 1 Vni taranin ωmati, If I am to be the one.
- 2 Chemi taranin ωmati, If you are to be the one.
- 3 Emi taranin ωmati, If he is to be the one.

Plural.

- 1 Pωmi taranin ωmati, If we are to be the ones.
- 2 Chemitaki taranin ωmati, If ye are to be, etc.
- 3 Emitaki taranin ωmati, If they are to be, etc.

Another form, singular.

- 1 Vnitarani wiites, Prob. I will be the person.
- 2 Chemitarani wiites, Prob. it will be you.
- 3 Emitarani wiites, Prob. he will be the one.

Plural.

- 1 Pωmi tarani wiites, We may be the persons.
- 2 Chemitaki taranii wiites, Ye may be the persons.
- 3 Emitaki taranii wiites, They may be the persons.

Past time.

- 1 Vnitatin ωmati, If I had been the one.
- 2 Chemitatatin ωmati, If you had been the one.
- 3 Emitatin ωmati, If he had been the one.

Plural.

- 1 Pωmitatin ωmati, If we had been the persons.
- 2 Chemitakitatin ωmati, If ye had been the, etc.
- 3 Emitakitatin ωmati, If they had been the, etc.

Imperative mood, present.

T₂oyvs, Be thou (harshly).
 T₂oyepvs, Be thou (mildly).

Imperative mood, future.

T₂oyvtchvs, Be thou in future (harshly).
 T₂oyepvtchvs, Be thou in future (mildly).

Potential mood, present time, singular.

1 Vnitiis, I can.
 2 Chemitiis, You can.
 3 Emitiis, He can.

Plural.

1 P₂omitiis, We can.
 2 Chemitakitiis, Ye can.
 3 Emitakitiis, They can.

EXAMPLE.

Vnitiis ayiiyes, I can go ; Istiit ayvrhak's? Who will go ? P₂omitiis, We can (go being understood) ; or, P₂omitiis apeyeyes, expressed.

Future time.

1 T₂oyepvraniyyat tvlkis, I must be.
 2 T₂oyepvranichkat tvlkis, You must be.
 3 T₂oyepvranat tvlkis, He must be.

Plural.

1 T₂oyepvraneyat tvlkis, We must be.
 2 T₂oyepvranachkat tvlkis, Ye must be.
 3 T₂oyvkepvranat tvlkis, They must be.

Infinitive.

T₂oyitv, or t₂oyepitv, To be.

Participles, singular.

1 T₂oyepiin, I being.
 2 T₂oyepichkin, You being.
 3 T₂oyepin, He being.

Plural.

1 T ^o oyepen,	We being.
2 T ^o oyepachkin,	Ye being.
3 T ^o oyvkepin,	They being.

In addition to the neuter verb *To be*, which I have conjugated, there are various others in the Creek language which express nearly the same sense. I will now give the singular, dual, plural, and interrogative forms of a few of them.

Sing. Liikiis, I am here (literally, I am sitting).

Dual. Kakes, we (two) are here.

Plur. Ap^okes, we (more than two) are here.

Interr. Liika? Kaka? Ap^oka?

Sing. H^oeriis, I am here (literally, I am standing).

Dual. Seh^okes, we (two) are here.

Plur. Sapakles, we (more than two) are here.

Interr. H^oera? Seh^oka? Sapakla?

Sing. Ariis, I am here (literally, I am walking about here).

Dual. Welakes, we (two) are here.

Plur. Felles, we (more than two) are here.

Interr. Ara? Welaka? Fella?

Sing. Wokkiis, I am lying here.

Dual. Wokh^okes, we (two) are lying here.

Plur. Lemhes, we (more than two) are lying here.

Interr. Wokka? Wokh^oka? Lemha?*

SOME IMPERSONAL VERBS.†

Tenetkis, it thunders; Tenetka, does it thunder?

* All the above interrogatives may be varied in form so as to make them equivalent to the question I wonder if they are there; as, ara? is he about? or, arehakis, I wonder if he is about?

† Many grammarians object to the term impersonal (which means having no person) because the verbs thus denominated are always found in the third person. I do not object to the criticism, but will hold on to the name until a better one is adopted.

Q̄skis, it rains ; Q̄ská, does it rain ?
 Atuyehattis, it lightens ; atuyehattehakis ?
 Hitt̄tis, it snows ; Hitt̄tek̄s, it does not snow.
 Kvsvppes, it is cold ; Kvsuppemáhis, it is very cold.
 Hiiyes, it is hot ; Hiiyete ? is it hot ?
 Ȳm̄echkes, it is dark ; Ȳm̄echketa, very dark.

OF THE LAWS OF SYNTAX.

The part of Grammar called Syntax has reference to the *agreement* and *government* of words ; and of their proper *arrangement* in sentences.

Agreement is nothing more than the obedience which one word pays to the law of the governing word ; as, in English, a verb agrees with its nominative case, because the nominative case governs the verb.

Government in language consists in the power which one word has over another, according to the laws which are founded upon the established *use* of the best speakers or writers of the language. Hence a grammarian is not at liberty to make *arbitrary* rules ; but such only as conform to use. I have tried to look into those laws which govern the Creek tongue, and, as far as I have learned them, I shall publish them ; and leave to more able philologists the task of revealing those that are still occult.

RULE I.—*The demonstrative pronouns *heyv* and *ma* are declined like nouns, and in all their cases they belong to nouns either of the singular or plural number.*

EXAMPLES.—“*Heyv* ὡρῶντες,” “*This* saying ;” John, vii., 36 : “*Heyv* ὡρῶντες,” “*These* words ;” John, viii., 30 : “*Ma* ἀχατωτατετ,” “*He* that sent me ;” John, viii., 29 : “*Mvn*” (objective of *ma*) *imvhayvr-*

hakis?" "Will he teach them?" John, vii., 35. In all such examples the number is determined by the verb.

RULE II.—*A noun that possesses governs the noun that is possessed; as, "Chani imislafkv," "John's knife."*

We say in English that "a noun or pronoun in the possessive case is governed by the noun it possesses;" simply because the possessive case is required to end a certain way; but suppose it were good English to say "John s'knife," instead of "John's knife," then the rule would be reversed. Thus it is in Creek, the possessive sign forms a prefix to the noun possessed, instead of an affix to the possessing noun. We used to say "John his knife."

RULE III.—*When a loud call is made, the name of the person called is put in the vocative; as, "Chane," Oh! John.* This case is distinguished from the first form of the noun in writing and printing by the double accent; but in speaking it is only distinguished by the stress of voice on the final vowel, which is the reverse of the English rule, being equivalent to John, Oh !!

RULE IV.—*When a general address is made, the persons addressed are put in the nominative case to the neuter verb To be, which is added to the final noun only; as, "Vnhissvlki, Chawvntaki, ittichokkeyvte vlki tw-yachkati," "My friends, sisters, and brethren all you are."*

RULE V.—*The nominative case governs any intransitive verb; as, letkijs, I run; letkichkis, thou runnest; twokwarkes, we two run; pefatkakis, they run.*

NOTE 1.—A verb is intransitive when the action does not terminate on an object. When I say, "thou runnest," the verb runnest is intransitive because it does not terminate on an object; but when I say "thou runnest a race," the verb runnest is transitive.

NOTE 2.—I might follow the order of many grammars, and make another rule for the agreement of the nominative case with the verb; but what is the use? If the nominative case governs the verb, it is an unavoidable sequence that the verb must agree with its nominative case; and to make it a rule, is like passing a law to enforce a law!

In parsing *pefatkakis*, for example, we would say it is a verb in the third person plural number, because its nominative case *emita-
kit*, understood, requires it, according to Rule V. The nominative case governs the intransitive verb; and if the nominative case were expressed I would parse it thus: *Emitaki* is a pronoun, etc., governs *pefatkakis*, according to Rule V., etc.

RULE VI.—*The nominative and objective cases both govern Creek transitive verbs*; as, *first sing.* *kiichiis*, I say to him; *second sing.* *kiichakiis*, I say to them; *first plur.* *kiiches*, we say to him; and *second plur.* *kiichakes*, we say to them.

From these examples it will be seen that the verb is varied on account of the objective case, as well as on account of the nominative; and hence the law of Rule VI.

Some might wish another rule for the agreement of the nominative and objective cases with the transitive verb; but I would urge the same objection found under Rule V. It is useless to burden a student with unnecessary rules. I would always apply the same rule in parsing a verb, that I would in parsing its nominative; for, if the nominative governs by a strong law, the verb is bound to submit, and by the same rule.

RULE VII.—*Transitive verbs govern the objective case of a noun if it stand by itself; or the first form of the noun and the objective case of whatever is added to the noun to qualify it or show its relation.*

EXAMPLES.—“*Məməw Siimvn Petvt islafkv chvp-
kən wəhit*,” etc., “And then Simon Peter a sword
having,” etc.

In this sentence *islafkv* is in the first form ; *chvpkωn*, which qualifies the noun *islafkv*, is in the objective case, because the transitive verb (or participial form of the verb) *whcīt* requires it, according to Rule VII.

In this sentence *islafkv chvpkωn*, the word for sword, but meaning literally *knife long*, may be parsed either as a name or noun ; or it may be dissected and parsed as a noun and adjective, according to Rule VII.

“ *Hvchkω akvpīrv aliikatin intachvtes*,” “ He cut off his right ear,” etc. Here, *aliikatin*, the word that qualifies ear, is in the objective case, according to Rule VII.

NOTE 1.—Where several words follow the same noun all expressing its quality or relation, they are put in the first form except the last, and that assumes the case of the noun it qualifies.

NOTE 2.—What is the use of treating the participle as a separate part of speech, seeing it is a form of the verb, and has the same government? Just as well make a part of speech out of the infinitive mood.

RULE VIII.—*Prepositional verbs govern the objective case.*

EXAMPLES.—“ *Kalvle tylōfvn aωsvrane tōmehakis?*” “ Will he (Christ) come *out of* Galilee town?” “ *Isti ωmvlkvē ehētitakin ωlhayvtes*,” “ Every man went to his own home.” “ *Chesvs rvni Olifvt hōchifkan ωlhayvtes*,” “ Jesus went unto the Mount of Olives.” “ *Ekvnvn sōl chōyvtes*,” “ He wrote on the ground with (his finger).” “ *Iñkin isnvfkākvtes*,” “ They smote him with their hands.” In these examples it will be seen that the objective case immediately precedes the prepositional verb ; and is governed by it, according to Rule VIII.

NOTE.—I prefer saying prepositional verbs, to prepositions in composition, because they do not govern the objective case when

in composition with nouns, but are often in the objective themselves. Again: they do not seem so much to be in composition with the verb; but sometimes form an essential part of the verb, just as pronouns do of nouns in the second declension. Observe, moreover, the facility with which Greeks can vary their verbs to express different shades of thought: *chωyvtes*, he wrote; *ωhchωyvtes*, he wrote *on* something; and, *swhchωyvtes*, he wrote *on* something, *with* something!

RULE IX.—*Adjectives must agree with the nouns they describe in number and case; as,*

Svtvt kvməkses,	The apple is sour.
Svtvt kvməksvkes,	The apples are sour.
Svtv kvməksvken amvnks,	He gave me sour apples.

NOTE.—I would parse adjective pronouns like adjectives, and apply the same rule; as, *isti istωmet*, any person. In this sentence, *istωmet* agrees with *isti* according to Rule IX. And so of *naki istωmet*, and all such phrases.

RULE X.—*Adverbs, whether alone or in composition, qualify the verbs, adjectives, or other adverbs to which they belong.*

EXAMPLES.—“*Elkωse nakin makiyytesekes*,” “Secretly have I said nothing.” In this sentence *elkωse* and *sekəs* are both adverbs, which qualify *makiyyte*, according to Rule X. “*Məlmin ayokhvmkωsin isti hənvnwv chvfiknepvtes*,” “And immediately the man was healed.” In the above sentence, *ayokhvmkωsin* is an adverb qualifying *chvfiknepvtes*, according to Rule X.

NOTE.—In parsing a verb with the negative adverb in composition, it would be as well to call it a negative verb without disecting it, and parsing it as two parts of speech.

RULE XI.—*Personal pronouns must agree in number with the nouns for which they stand.*

SYNOPSIS OF THE CONJUGATION OF MAKITV, *TO SAY*,
as it is frequently used in composition or connection
with the same word ; as, He says I said.

Makiis, makis, *he says I say* ; Makakes makakis, *they say that we say* ; Mahkiis makis, *he says that I said* ; Makahkes makakis, *they say that we said* ; Makiyyisis makiisis, *he said that he said* ; Makeyiisis makakiisis, *they said that they said* ; Makiyyvñkis makvñkis, *he said that he said* ; Makeyvñkis makavñkis, *they said that they said* ; Makiimvttvs makevttvs, *he said that he said* ; Makemvttvs makakemvttvs, *they said that they said* ; Makiyyvntvs makvntvs, *he said that he said* ; Makeyvntvs makavvntvs, *they said that they said* ; Makvthakemvttvs makemvttvs, *he said that he heard some one say that he heard some one say* ; Makavt hakemvttvs makake mvttvs, *they said that they heard some people say that some people had said* ; Makiis tvntvs makvntvs, *he said it has been said (long ago)* ; Makakiistvntvs makavvntvs, *they said that it had been said (long ago).** Makvranis, makis, *he says I am going to say* ; Makvranes makakis, *they say we are going to say* ; Makares makis, *he says I will say* ; makeyvres makakis, *they say we will say* ; Makepiiyvte tares makis, *he says that I will have said* ; makepeyvte tares, makakis, *they say that we will have said* ; makiin ὠmati makes, *he says if I say* ; makaken ὠmati makakis, *they say that if we say* ; makiyyvtin ὠmati makis, *he says if I had said* ; makeyvtin ὠmati makakis, *they say if we had said* ; makewiitiyes makis, *he says I may say* ; makake wiiteyes makakis, *they say we may say* ; makvranes wiitiyes makis, *he says that probably I will say* ; makvranes wiiteyes makakis, *they say that probably we will say* ; makvranis ὠmati makis, *he says*

* There is no certainty in information conveyed by this last tense, but it is synonymous to the phrase, "it is an old saying."

that if I am going to say ; makvranen ωmati makakis, they say that if we are going to say ; makepiiyvte τωiitvres makis, he says that if I shall have said ; makepeiyvte τωiitvres makakis, they say that if we shall have said ; makvs, makis, he says, say ; makvkis makakis, say (all of you), they say ; makiyes makis, he says I can say ; makeyes makakis, they say we can say. The literal translations of these verbs seem strange to us, and almost as indefinite in meaning as the vulgar colloquial style of "says he," and "says I ;" or, "I heard a man say that he heard another man say," etc.; but the Greeks, by the various inflections of these verbs, can make their meaning known to each other with great definiteness and precision.

Makvraniiyat tvlkis makis, he says I must say ; makvraneyat tvlkis makakis, they say that we must say ; makvkvntωmatit ωmiis, he says that I ought to have said ; makvkvntωmatin ωmes, makakis, they say that we ought to have said ; makitv makis, to say he says, or a saying he says (for the word makitv is either the infinitive or a noun) ; makakitv makakis, to say they say ; makiin makis, saying he says ; maken makakis, saying they say.

I have now given a synopsis of the conjugation of Makitv, To say, in the first person of each tense, singular and plural numbers, leaving the student to supply the second and third persons of each number in all the tenses, according to the conjugation of the preceding verbs. In the second or accompanying form of the verb I have only given the singular and plural numbers of the first person of the present tense, while it might be subjected to as many variations as the first, as makiis makvntvs, *he said, long ago, that I say*, etc.

CONCLUSION.

ARRANGEMENT OF SENTENCES, AND ALSO OF WORDS IN
A SENTENCE.

The method of expressing ideas in Creek is so entirely different from that to which our minds have been accustomed, that it is extremely difficult to learn to think or speak according to the idiom of their language. In translating a sentence from our language into theirs, it is necessary to begin, not at the commencement, but at the conclusion; and such, too, is the usual method of their interpreters. Where the preacher leaves off, there his interpreter begins, and *advances backward* to the commencement! This is not only true of sentences, but also of words.

The sentence "Give me tobacco," a Creek transposes "Tobacco me give;" "Are you well?" "You well are?" "Are you mad?" "What! you mad are?" "Christ alone is my friend," "God his Son only my friend is mine," etc.

Our adjectives are placed before the nouns, theirs follow after; our adverbs are usually placed after the verbs, theirs are placed before them; we say "in the house," they say "house in;" we exclaim "Oh! John," and they cry "John Oh!" They state the conclusion of an argument first, and the premises afterward; while the *ergo* of their syllogisms is the last word in the sentence. For this reason it is extremely difficult to preach an argumentative sermon through an interpreter. An entire argument must be stated before the interpreter begins, or confusion and misunderstanding will be the result. Every sentence, to be interpreted into Creek, must make complete

sense without the aid of the context. Children can learn their language readily, but grown people *never*! No white man can learn their language so as to speak it fluently, unless he can gain his consent to abandon his own. There are white men who have lived forty years, perhaps, among the Greeks, and have raised Indian families, who can not speak their language correctly, much less fluently.

I admit that some have learned it well enough to carry on trade and business among them without interpreters, and even to converse with them, after a fashion, on commonplace topics; but when did a white man ever preach a sermon or deliver an address in Creek? I would not discourage others from the effort to master the Creek language; and it is my purpose to make all the proficiency I can, for the sake of being useful; but in proportion to our success in this, will be our loss in the command of good English.

What practical advantages will result from the present effort to develop the laws of the language, and to reduce them to some sort of system, remains for time to reveal. Had the present missionaries enjoyed the facilities now afforded them, when they first came to the nation, they might have been able to accomplish greater good. That this book may aid those who wish to learn Creek *for the sake of doing good*, is the ardent prayer of the author.

10 Em'pohatsket emunkis,
 Cen homehcvkekos ;
 Cem merrvket emunket,
 A ce cvwvkvres.

92. 8s, 7s.

"In my Father's house are many mansions."

1 " CVRKE hute nak omvlkv
 Tetakvtet cem ocvks ;
 Hesaketv yuksv-sekot
 Tetakvtet cem ocvks."
 Hiyomofvn, hiyomofvn,
 A oh vwvkepvkes.

2 Naorkvlke omvlkatskat,
 Cehofvn hopoyvkes ;
 Herkv rakken ce'mvkvres :
 Monkat ce kihevkvkos.
 Hiyomofvn, &c.

3 Naorketvn en kvpaket,
 Herkv likan hopoyvks ;
 Vnen cv tehoyvnecet,
 Cesvs pu kievtet os.
 Hiyomofvn, &c.

93, 94 CHRISTIAN EXPERIENCE.

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Christian desire.

- 1 Cesvs toyetskat, vn hesse toyetskes ;
Ce'nokecis, vc vnokecetskekv ;
Vnen vm merret, vm eletskvtet os ;
Momekv ec oh vkvsamit omis.
Cesvs ! Cesvs ! vn hesse,
Cenokēcusis, vm eletskvtet os.
- 2 Nettv omvlkvn ece'nokēcusit,
Cem opunvkvn est'en kerkuecvyes :
Æha ! momecvyat vm vnicetsken,
Este sumecvtet ec oh vwekv.

Cesvs ! Cesvs ! &c.

94. 11s.

Promises of God to his people.

- 1 TECVKKEYVTE emekusapvlke,
Cehofv heyvt'mopunvkvts, pohvks ;
"Hvlwe mahan likvye munkvtomis,
Nak omvlkvn hayit, ohfvnkvyetos.
- 2 Momis este e feke kyncapuse
Hecvyat vtekat, vpakvyet os ;
Momet vm. punukv vnokecusat
Herkvn ohvtvlakēn ēmyyēt os.

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